

ENHANCING EMOTIONAL AWARENESS IN MALE LEADERS OF
CAM INTERNATIONAL WITHIN A REDEMPITIVE FRAMEWORK

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BY
DANIEL P. WICHER, JR.

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To those on whose shoulders I stand

and

to my dear wife, Susan;

a special gift from God.

CONTENTS

ACKNOWLEDGEMENTS	v
ABSTRACT	vi
Chapter	
1. INTRODUCTION	1
2. THEOLOGICAL AND BIBLICAL FRAMEWORK.....	15
3. LITERATURE REVIEW.....	35
4. PROJECT DESIGN	62
5. OUTCOMES	71
6. SUMMARY AND FUTURE STUDIES	79
Appendix	
1. LIST OF COMMONLY FELT EMOTIONS	90
2. THE FOUR TEMPERAMENTS	91
3. STUDY REGISTRATION	93
4. POST STUDY SURVEY	94
5. MEN'S EMOTIONAL AWARENESS STUDY	95
 BIBLIOGRAPHY	 124
VITA	127

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ABSTRACT

After working through a 5-chapter interactive study designed to heighten emotional awareness, the average change in emotional awareness (EA) of the test group of 20 men increased 7% more than a control group. Emotional Awareness increased most among those who invested 5 hours or more in the study. It also increased most among men who possess intuitive temperaments. A theological and Biblical foundation and literature review for emotional awareness is included. All measurements of EA were made using the Levels of Emotional Awareness Scale (LEAS). Temperament results using the Myers-Briggs Type Indicator[®] are compared with changes in EA.

CHAPTER 1

INTRODUCTION

Emotional awareness means knowing that feelings are present in oneself and others. It is a skill that is fundamental to emotional health, spiritual growth, personal development, and interpersonal relationships. So, it is no surprise that it is considered foundational in the development of a leader. But, what is surprising is how ministry effectiveness can be augmented when a leader, even an experienced leader, becomes more emotionally aware.

Journey to Awareness

In a scheduled appointment, Josh and Kate (not their real names) sat in my office to review with me the reasons for their resigning from CAM. I had no idea what was coming. I knew the couple well. In his 30s Josh gave up a successful and secure career to go to Bible College. I remember how he and Kate raised their support. Josh and Kate are simply great folks. They are fine parents. They love the Lord, they love and serve people, and share the gospel regularly. Several reasons were given why they were coming to the States, but the primary motive was related to their son. Their 13-year old had been sexually abused by the youth leader at the new church that the family had helped to start. Josh and Kate were coming home to put their son into new surroundings and to get him counseling.

As I sat there listening to the details of this tragic story I remember how a wave of emotion swept over me. It was all I could do to control the sadness, pain, and anger I felt.

How could this dear couple who had given up life as they knew it in obedience to Christ, go and preach the gospel only to have what was dearest to their hearts wounded for life? How could this be? The news paralyzed me. For the rest of the interview I sat rather silently and wrestled with the emotion churning inside and fought back tears. Somehow God got us through a short prayer together, and Josh and Kate were on their way.

The Bible teaches us to rejoice with those that rejoice; mourn with those that mourn, (Romans 12:5) but that day I needed to minister to these dear friends beyond tears. Josh and Kate needed hope from God's Word.

Later, as I reflected on what I'd term my emotional lock up, I realized that I had been there before. In fact, I had been there many times before. I could identify instances when while interacting with people, emotion overwhelmed me and rendered me unable to say what needed to be said. I compiled a list of those moments, as many as I could remember; including the names of the people, the mood of the moment, the issue that emerged, what I did, and what I should have done. Soon a pattern emerged. Then I asked myself, why? Why does this happen to me?

My pursuit of the answer to those questions took me on a journey inward that affected major change in my life. By God's grace, I have encountered composure and freedom to minister to people in difficult moments. When I consider where I was when Josh and Kate sat in my office and observe colleagues and friends around me today I am convinced that the ministry of many Christian leaders is hampered by a lack of emotional awareness.

As essential as emotional awareness is to leaders and leadership, it is surprising how little attention has been given to this skill in light of the needs of today's generation.

If a means of enhancing emotional awareness could be developed and made available as a practical tool it could help catalyze the growth and development of actual and potential leaders today. To this end this thesis project is dedicated.

Purpose of this Chapter

This chapter defines the problem that the need for emotional awareness (EA) presents to male leaders within CAM International. It then outlines a potential solution. In the background and rationale section our thesis (i.e. our solution) and related research questions are rolled out. Then the plan to build a Biblical framework, research the literature, and design and execute a study project is explained chapter by chapter.

Background and Rationale

The Problem

Authors have recently begun to address the importance of engaging our inner workings, but serious treatment of awareness as a skill is difficult to find in the literature. This void is significant given the fact that today many Christian leaders are emerging from upbringing fraught with dysfunction. They come from a society that has squelched emotion. And, they emerge from churches that have inadvertently overlooked the Biblical treatment of feelings and emotion from pulpits. These and other factors have produced a generation of leaders that has effectively disabled their awareness skill in order to cope with unresolved internal conflicts. As a result, coping mechanisms have taken the place of God's grace. That is, instead of applying his grace that promises to heal and transform many leaders ignore, deny, avoid, or in some way anesthetize their feelings principally because society and Christian culture has effectively told them to "stuff it."

Unresolved internal conflicts prohibit leaders to mature. They lead to insecurity, indecision, impulsiveness, inconsistency, addictions, and dependencies ó none of which are desirable characteristics in a leader. In order to build the sound internal foundation that is necessary for leadership, one must identify their own beliefs and values and resolve any conflicts that they uncover.

Even leaders that come from comparatively functional backgrounds have much to gain by recognizing their feelings and those of others, and then doing something productive with them.

As stated earlier, if a means of enhancing the growth of emotional awareness could be developed and made available as a practical tool, it could help catalyze the growth and development of leaders in our generation.

Several facts convince me that enhancing EA is possible. First, Scripture teaches that we are responsible to manage our feelings. If God holds us accountable for managing our emotions, then his word must provide us clues how. Secondly, the literature speaks to connecting with emotion and developing awareness. Granted much of the established thinking here is written from a secular perspective, but clinical experience confirms that emotional awareness can be learned. Finally, personal experience has confirmed that indeed emotional awareness can be heightened. These facts drive me to pursue a practical means of increasing EA in leaders.

My perspective and interests lie with how leaders in CAM International (CAM), can grow spiritually and professionally. CAM, is a non-denominational missionary sending agency that makes disciples among, with and through Spanish speakers worldwide. In our context experience has confirmed the adage that, ñas goes leadership,

so goes the ministry.ö As I refer to leaders from this point forward I will be limiting my scope to leaders, and specifically to male leaders.

Why Male Leaders?

Three factors emphasize the importance why male leaders need to grow in emotional awareness. First, the socialization of men in America has caused them to disconnect from their feelings. Cooper quotes Marvin Allen, Director of Texan Men's Institute who said, "Society requires men to live in a box labeled MAN. Scrawled on the outside of the MAN box are dozens of rules: -Compete, -Succeed, -Perform, -Don't feel, -Don't reveal any weaknesses, -Get a grip, -Tough it out, -Ignore your physical symptoms, -Win at all costs, -Have all the answers, -Fix the problem.ö Men in America have been conditioned to believe that to be a man means to distance themselves from feelings.ö⁶

Secondly, women are intuitively more emotionally aware than men. Studies have shown that levels of emotional awareness in women exceed those of men of comparable age. Lisa Barrett reports that, "Female participants from multiple samples, ranging in age, scholastic performance, socioeconomic status, and culture, scored higher on a performance test of emotional awareness than did male participants. Women consistently displayed more complexity and differentiation in their articulations of emotional experiences than did men, even when the effect of verbal intelligence was controlled.

⁶ Rodney Cooper, *Double Bind: Escaping the Contradictory Demands of Manhood* (Grand Rapids: Zondervan Publishing House, 1996), 9.

Together, the findings suggest that a sex difference in display of emotional awareness is a stable, highly generalizable effect.⁷

Finally, when we look at who fills leadership positions in most disciplines across America, men still outnumber women. This reality is more pronounced in the Christian community. And, there is even a greater preponderance of men in missionary leadership. For example, in CAM males hold 90% of leadership positions at the Board, executive, and field leadership levels. It follows that if we desire to increase the performance of leaders in our mission through increased emotional awareness; male leaders should be our primary target.

While incrementing levels of awareness in all male leaders is important the sooner this skill is developed the greater benefit it will have on their personal lives and careers. For this reason I am principally interested in enhancing EA in younger men, that is, in men under 45 years of age.

Thesis and Research Questions

My thesis is that emotional awareness in male leaders can be enhanced through an interactive study written within a redemptive framework. My specific target is potential and actual leaders of CAM under the age of 45.

As the thesis project is developed the following questions will be addressed:

1. What are emotion and emotional awareness?
2. How does emotional awareness develop naturally?
3. How does emotional awareness affect the performance of a Christian leader?

⁷ Lisa F. Barrett, Richard D. Lane, Lee Sechrest, and Gary E. Schwartz, "Sex Differences in Emotional Awareness," *Personality and Social Psychology Bulletin*, Vol. 26, No. 9, 1027-1035 (2000), 1.

4. How can emotional awareness be increased?
5. Can the emotional awareness in male leaders under the age of 45 be enhanced through an interactive study? If so, then how much?
6. What background factors or learning activities positively affect the growth of emotional awareness of the leader?

Now that we have established the background and rationale for the development of an interactive study to enhance emotional awareness we turn our attention to the literature and define many of the issues and themes that need to be researched.

Key Issues and Themes from the Essential Literature

To establish a basis for the discussion of a topic that we rarely discuss requires the establishment of definitions and background. Emotion and emotional awareness are principally discussed in the social science literature. The work of Antonio Damasio is helpful to explain the underpinnings of emotional life and the development and relationship between feelings, emotions, and awareness. Carolyn Saarni provides an excellent summary of how we develop emotional competencies such as awareness of our emotions, the ability to discern and understand other's emotions and the ability to use the vocabulary of emotions and expression. Professor Leslie Greenburg has written a text book on coaching clients to work through their feelings. Greenburg and the team of McKay, Wood, and Brantley offer insight into how to connect with emotion and increase awareness. These authors help us understand where emotions come from, how awareness is developed, and how it influences our lives.

The fact that men are less emotionally connected than women has been substantiated in the work of Lisa Barrett. Carolyn Saarni, Rod Cooper, and Gary Oliver

help us understand how the socialization of men in America is responsible for much of that difference.

A redemptive approach to our theme is well defined by Cooper and Powers and exemplified by the writings of Peter Scazzero. Scazzero has recently written two very helpful books which explain the role that emotional awareness plays in emotional health and spirituality. *Emotionally Healthy Spirituality* is essential reading for the leader who wishes to experience inner healing and spiritual renewal.

To demonstrate the importance of emotional awareness in the development of leaders, the work of several authors will be consulted. One cannot speak about emotional intelligence without including the work of Daniel Goleman. Then, Henry Cloud, Stephen Covey, Aubrey Malphurs, and Samuel Rima will help connect awareness to leadership.

The primary focus of my research will be aimed at how emotional awareness can be heightened. That calls for a measurement tool. Research has led me to the articles of Lane and Schwartz in the late 1980s. Lane and his team of researchers reported that emotional awareness can be reliably measured using the Levels of Emotional Awareness Scale (LEAS).⁸ The scale poses evocative interpersonal situations and asks for descriptions of the emotional responses of self and others which are scored using specific criteria. LEAS will be applied before and after the enhancement tool is employed.

As we study and process the issues and key themes in the literature it is important to establish and maintain a Biblical and theological framework so that applications from this realm are solid and balanced.

⁸ Richard Lane, Donald Quinlan, Gary Schwartz, Pamela Walker, and Sharon Zeitin, "The Levels of Emotional Awareness Scale: A Cognitive-Developmental Measure of Emotion," *Journal of Personality Assessment*, 55 (1990): 124-34.

Biblical and Theological Framework

The Biblical and theological issues that form Christian understanding of emotion and emotional awareness are related to Theology Proper and progressive sanctification. In Scripture, God the Father, Son, and Holy Spirit all demonstrate emotion.

From Genesis to Revelation the Bible is replete with examples of emotions and how they impact decisions and responses. Man, created in God's image, is clearly an emotional being and demonstrates emotional awareness on many occasions.

Matthew Elliott's recent scholarly study of emotion in the New Testament brings him to conclude that Scripture holds to a cognitive understanding of emotion; the understanding that thought, appraisal, and belief are central to emotion.⁹ This conclusion has sweeping implications to a leader's understanding of emotion.

Insights gleaned from authors such as Cloud, Herrington, Rima, Scazzero, and Willard will also be consulted with reference to self-knowledge through the spiritual disciplines.

Biblical development of emotional awareness requires a redemptive approach. Redemption involves the notion of purchasing, ransoming, rescuing and tearing loose a person who is in bondage. There is deliverance from a curse or burden and the idea of setting one free to fully live. The aim of redemption can only be to bring men to the fullest use and enjoyment of becoming who they were originally intended to be.¹⁰ This describes the intent and spirit of our approach to enhance emotional awareness.

⁹ Matthew Elliott, *Faithful Feelings: Rethinking Emotion in the New Testament* (Grand Rapids: Kregel, 2006), 31.

¹⁰ Harvey Powers, *Redemptive Leadership* (D. Min. Lecture notes, Gordon-Conwell Theological Seminary, 2006), 22.

Once insight from the literature has been gleaned and a theological and Biblical framework established I will propose a design for the research.

Project Design

The methodology of this project is quite simple. An interactive study designed to increase the development of emotional awareness under a redemptive framework will be developed and then evaluated. The study design proceeds as follows: 1) the emotional awareness of a test and control group will be measured using LEAS; 2) the test group will be exposed to the interactive study; 3) the awareness of the test and control groups will be measured again with LEAS; and 4) changes in EA scores will compared and contrasted.

My expectation is that the test group will show enhanced emotional awareness by scores that are higher than the control group when both groups are measured the second time. I also expect that a correlation will be discovered between increased EA and background of the leaders.

Confidentiality of test results is important for both the leaders and the integrity of the study. Leaders need to be confident that their identity will not be divulged in any document without their expressed written permission. The integrity of the project requires that the data not be linked to the names of the participants during analysis.

The content of subsequent chapters follows.

Discussion of Chapters

Chapter 1 - Introduction

The following thesis is divided into 6 chapters. This introductory chapter connects the reader with the topic and project by providing a glimpse into the author's personal journey and an overview of how the project will develop. Emotional awareness plays a

foundational role in spiritual growth and performance of leaders, yet as a skill it has been overlooked in most leader development programs. The need for research and the creation of practical tools is accentuated by the emotional disconnect of men of this generation.

My thesis is that emotional awareness in male leaders can be enhanced through an interactive study written within a redemptive framework. My specific target is potential and actual leaders of CAM International under the age of 45. Several research questions related to the thesis have been proposed.

This introduction identified sources that will lead us to key issues and themes that will be developed in coming chapters. That input will be mitigated and processed through a theological and Biblical framework that will be evident in the development of the study tool and the project design.

Chapter 2 - Biblical and Theological Framework

This chapter focuses on the theological and Biblical underpinnings of emotion and emotional awareness. It explains why awareness is important to the redemptive leader and how our society, the church, and personal choices inhibit its development. Emotion allows us to communicate and identify with God in a complete and meaningful way. In the Bible, emotional awareness is seen behind the decisions and actions of individuals as they take their own feelings into account and predict how others might feel and likely respond. Progressive sanctification is the overarching theological concept that must shape our thoughts and perspectives regarding emotional awareness.

Chapter 2 also outlines the Biblical and theological principles that will guide the project, namely: a Christ-centered, biblical world view; a personal development model

that is holistic in nature; the conviction that emotional growth is rooted in spiritual transformation; and that the Body of Christ is essential to the growth process.

Having reflected on the theological and Biblical framework of emotional awareness we now turn to setting the theme into the context of the literature.

Chapter 3 – Literature Review

Once the definition and interrelationship of key terms is established Chapter 3 explains how emotional awareness naturally develops and how it affects the performance of leaders. This chapter presents critical background and rationale related to the topic including how emotional awareness can be heightened. At the end of the chapter an annotated bibliography of selected works related to the theme is presented.

With the emotional awareness void explained, theological and Biblical reflection complete, and the theme set in the context of the literature we will then move on to explaining how the project will be designed.

Chapter 4 – Project Design

This chapter defines how the project will be conducted. Before the procedure is explained I reiterate the objectives and detail how LEAS will be used in our research. The thinking behind the interactive study design is then revealed. Here is where truth and wisdom from Scripture is merged with the experience and insight from the literature. The tone and style are detailed and an outline of the study is presented.

The Menø Emotional Awareness Study, a study designed to increase the development of emotional awareness of male leaders under a redemptive framework, will be written and evaluated as follows: 1) a group of male leaders of CAM will be divided into test and control groups; 2) the emotional awareness of both groups will be measured

using LEAS; 2) the test group will do the interactive study; 3) the awareness of both groups will be measured again with LEAS; and 4) the changes in scores will be compared and contrasted. The chapter will end with a discussion of the expected results of the project.

Chapter 5 – Outcomes

The results of the project will be reported in this chapter. Here, details of the test procedure will be explained, data presented and analyzed, and the results discussed. Of principal interest is the comparison of the change of emotional awareness between the test and control groups. This will determine if emotional awareness can be increased through an interactive study. But, I am also curious to learn if increases in EA can be correlated to characteristics of a leader's background. Specifically, does age, temperament, functionality of birth home, marriage, or education factor into a leader's growth in emotional awareness? These questions will be answered in Chapter 5.

Chapter 6 – Summary and Future Studies

The sixth and final chapter summarizes the findings and implications of this thesis and discusses recommendations were a future study planned. Here answers to the research questions posed in Chapter 1 are answered and the importance of emotional awareness of leaders is summarized. Three recommendations are presented and the implications of what was learned are discussed. Applications for the church, other ministries, and CAM International are offered. What the author has learned that may be of value to others concludes this chapter.

Now that you have connected with the topic and understand how the project will develop I invite you to consider what Scripture has to say about emotion and emotional awareness.

CHAPTER 2

THEOLOGICAL AND BIBLICAL FRAMEWORK

Purpose of this Chapter

The purpose of this chapter is to reflect on the theological and Biblical underpinnings of emotion and emotional awareness and other themes related to this thesis. To accomplish this Chapter 2 is divided into three parts.

Part One is entitled *The Redemptive Leader and Barriers to Emotional Awareness*. Here redemptive leadership is defined and why awareness is important to the redemptive leader is explained. Unfortunately, many Christian men in America are unable to properly express or recognize their feelings, much less practice emotional awareness. This part discusses how our society, the church and personal choices all contribute to this deficiency.

Part Two, entitled *Emotional Awareness and the Bible*, contrasts how this reality differs with what the Bible presents. Having been created in God's image, man was created with the gift to feel and experience emotion. In part, this was so that he could fully communicate and identify with us at every level. Freedom to express emotion and freedom from the control of emotion are characteristics that men need to develop in their Christian walk. In the Bible, emotional awareness is seen behind the decisions and actions of individuals when they take their own feelings into account and when they know how others will feel and likely respond.

Part Three, *Theological and Biblical Concepts and Connections*, presents progressive sanctification as the overarching theological concept that must shape our

thoughts and perspectives regarding emotional awareness. The path to a healthy level of emotional awareness sometimes requires healing unresolved emotional baggage from the past. Here the Holy Spirit must enable us to think Biblically and to redeem past experiences. God uses his word, prayer, and the church to work this transformational grace in our lives.

Finally, the Biblical and theological principles that will guide the project are outlined.

Barriers and the Redemptive Leader

Emotions influence almost every aspect of our lives. Christian counselor and author Gary Oliver claims they help monitor our needs, make us aware of good and evil, provide motivation, and energy.⁶ God communicates to us through them. But, due to the Fall and socialization in our culture, most men, including Christian men, are not connected to their inner workings.

A Cerebral Faith Context

Unfortunately, across America a Biblical perspective of emotion is rarely taught in most evangelical circles. In Christian literature, both popular and scholarly, the void is obvious. Only until recently, serious treatment of the relationship between spirituality and emotions has been widely overlooked. Messages, seminars and Bible studies designed to help male leaders manage feelings in a thorough and helpful manner are hard to find. By leaving emotions out of the curriculum for the Christian life and especially in leadership training the church is essentially saying that the emotional part of our humanity is best

⁶ Gary Oliver, *Real Men Have Feelings Too* (Chicago: Moody Press, 1993), 60-1.

kept private. Open and public discussion about feelings has effectively been silenced and relegated to the domain of trained professionals.

In tracing the origins of this reality some authors have pointed to the influence of the Greek philosopher Plato, who lived several centuries before Christ. Remnants of his thought that: “The body is bad. The Spirit is good” are still with us today. The silent message within the church is: “to be human, to be emotional, is somehow sinful or at least less than spiritual.”⁷

Another influence that has squelched emotions in the more conservative circles is the modern Charismatic movement. For years the fear of not wanting to be perceived as “charismatic” has effectively caused many men to subdue any demonstration of emotion that might be misconstrued in worship or conversation. For example, only recently has lifting hands in worship, a legitimate Biblical form, become generally *acceptable* in CAM’s sphere of Christian culture. On occasion this fear has escalated into what some would call paranoia. Without a doubt over reaction to the Charismatic movement has affected our thinking and practice more than we probably realize. This fear has distanced people from their emotions.

Some would say that Christianity in America has become primarily a cerebral experience. Seminaries produce specialists who are trained to, as Andy Stanley would say, “teach the Bible to people” and teach people the Bible. In both cases success is measured in terms of information transfer.⁸ The inference is that spiritual maturity is analogous with Bible knowledge. But, as Stanley points out, spiritual maturity is gauged

⁷ Peter Scazzero, *The Emotionally Healthy Church: A Strategy for Discipleship that Actually Changes Lives* (Grand Rapids: Zondervan, 2003), 50.

⁸ Andy Stanley and Lane Jones, *Communicating for a Change* (Sisters, OR: Multnomah Press, 2006), 95.

by application not contemplation. Life change demands more than the transfer of information. People are more than spiritual cognates; they are physical, emotional, social, and intellectual beings (Luke 2:52).

These are among the many influences that have swung the evangelical pendulum toward a more cerebral faith experience. Without a doubt men and leaders that face the realities of life have suffered and are left wanting in this environment. A false image of spiritual maturity proceeds from this environment. Scazzerro observes that, "the repression of feelings and emotions has been elevated to the status of Spirit or virtue. Denying anger, ignoring pain, skipping over depression, running from loneliness, avoiding confusing doubts, and turning off our sexuality has become a way of spiritual life."⁹ But, that is not only unhealthy; it is less than human and so foreign to what we see unfold on the pages of Scripture.

Society and Self

In addition to the lack of emphasis seen in the church many formidable barriers between men and their emotions have been constructed by society and personal choices.

Cooper contends that, "Men are rewarded for suppressing their emotions, which are required for relationships. In exchange for the privilege of "making it" on their own, men are taught to repress many of the emotions that might expose their vulnerability"¹⁰

Today most men feel awkward when it comes to expressing, much less discussing their feelings.¹¹ Of course, personalities vary and there are exceptions. But, even if we

⁹ Scazzerro, 52-3.

¹⁰ Rodney Cooper, *Double Bind: Escaping the Contradictory Demands of Manhood* (Grand Rapids: Zondervan, 1996), 9.

¹¹ Oliver, 71.

were convinced that sharing how we really felt was important and beneficial many of us would struggle finding the vocabulary and not have the confidence needed to be open and vulnerable.

Society is not the only culprit. The quest of skills like emotional awareness also distracts us from the pursuit of what the world considers success. Every day Christian men are tempted to believe that what I have, what I do, and what others think should drive their choices.

Most leaders are self-conscious but not self-aware.¹² Our great dilemma is that we are always so busy advancing the ministry that we take precious little time for reflection. Personal introspection is viewed as a luxury, something optional. What benefit would my undiscovered inner realities have on the progress of what really needs to be accomplished?

These barriers between men and their emotions have forced many to go through life either burdened or overcome by a lack of fulfillment, or by feelings of loneliness, hopelessness, and helplessness. When the pain becomes too uncomfortable men anesthetize it with one of many addictions, a sorry testimony for Christian men. But, God's power can break these barriers.

Redemptive Leadership

Redemptive leadership seeks to enable men to apply God's redemptive power to the successes, failures, tragedies and wounds of life so they are set free to become all

¹² Scazzero, 77.

intended them to be.¹³ Barriers to emotions and emotional awareness need to be removed so that men can understand and manage their feelings. The sooner they do, the sooner they will begin to know the man God created them to be, and be that man.

I am committed to see CAM International become a redemptive organization, therefore the approach to enhancing emotional awareness in this thesis project is redemptive in nature.¹⁴

In order to bring healing to others redemptive leaders must be self aware and have experienced their own healing. A Biblical perspective of emotions and emotional awareness is crucial to this process.

Emotional Awareness and the Bible

Old Testament View

From Genesis to Revelation the Bible is replete with examples of emotions and how they impact decisions and responses. The first human emotion recorded in the Bible is found in Genesis where Adam confesses to God, “I heard you in the garden, and I was afraid because I was naked; so I hid” (Genesis 3:10). Shame caused the first humans to sew fig leaves together and make coverings for themselves and fear made them hide (compare with Genesis 1:25).

Cain became angry over the fact that his offering was not accepted by God (Genesis 4:6). His unchecked emotion resulted in the first homicide found in Scripture.

¹³ Harvey Powers, *Redemptive Leadership* (D. Min. Lecture notes, Gordon-Conwell Theological Seminary, 2006), 22.

¹⁴ Daniel Wicher and Keegan Williamson, *CAM International: Becoming a Redemptive Organization*, D. Min. Project 3, Gordon-Conwell Theological Seminary, 2006.

From its first accounts the Bible openly reveals human feelings. Perhaps nowhere better do we see the full range of human emotion than in the book of Psalms. Drane observes that, "In the Old Testament psalms life is a kaleidoscope of conflicting experiences and emotions."¹⁵

Norm Geisler observes that Hebrew is an intensely *personal* language. "It addresses itself to the heart and emotions rather than merely to the mind or reason. Hebrew is a language through which the message is felt rather than thought."¹⁶ Throughout God's word the heart is depicted as the center of emotions, feelings, moods, and passions.

Scripture reveals God as an emotional being who feels. Consider these expressions of his feelings:

- É Anger - "The fierce anger of the Lord will not turn back until he fully accomplishes the purposes of his heart" (Jeremiah 30:24).
- É Compassion - "How can I hand you over, Israel? My heart is changed within me; all my compassion is aroused" (Hosea 11:8).
- É Delight - "I am the Lord, who exercises kindness, justice and righteousness on earth, for in these I delight" (Jeremiah 9:24).
- É Disgust - "I turned from her in disgust, just as I turned from her sister" (Ezekiel 23:18).
- É Grief - "The Lord was grieved that he had made man on the earth, and his heart was filled with pain" (Genesis 6:6).
- É Joy - "I will rejoice over Jerusalem and take delight in my people;" (Isaiah 65:19).
- É Jealousy - "I, the Lord your God, am a jealous God" (Exodus 20:5).

¹⁵ John William Drane, *Introducing the Old Testament: Completely revised and updated* (Oxford: Lion Publishing plc, 2000), 111.

¹⁶ Norman L. Geisler and William E. Nix, *A General Introduction to the Bible: Revised and Expanded* (Chicago: Moody Press, 1996), 328.

- É Love - ðI have loved you with an everlasting love; I have drawn you with loving-kindness” (Jeremiah 31:3).
- É Pleasure ó ðThe Lord was pleased that Solomon had asked for thisö (1 Kings 3:10).
- É Rage ó ðBecause you did not remember the days of your youth but enraged me with all these things, I will surely bring down on your head what you have done,ö (Ezekiel 16:43).
- É Wrath ó ðyou will not be clean again until my wrath against you has subsidedö (Ezekiel 24:13).

Having been created in his image, man was created with the gift to feel and experience emotion. In part, this was so that God could fully communicate and identify with us at every level. The fear of emotion is partly due to an inadequate understanding of what it means to be made in God’s image and thus an inadequate view of emotions.¹⁷

When we do not manage our emotions the Old Testament demonstrates that the consequences can be severe. Consider the helpful observation that Rima makes.

We see throughout the biblical text that when leaders have failed to exercise self-leadership over their emotions and actions, it has almost always bled through their personal lives to negatively impact the organizations and people they led. One obvious example is Moses’ failure to exercise self-leadership over his emotions when he impetuously struck the rock rather than speaking to it as God instructed and the serious repercussions of his failure. Then there is Solomon and his lavish lifestyle. His violation of the commands in Deuteronomy 17 and his selfishly taxing the people in excess not only had a negative impact on his son but eventually led to a divided kingdom. We are also aware of David’s failure to exercise consistent self-leadership and the devastating effects his failures had on himself and the nation. The examples of Saul, Jonah, Abraham, and others are sprinkled across the pages of Scripture to remind us of the importance of self-leadership in the life of a public leader. At the same time, we have the examples of Esther, Joseph, Daniel, Nehemiah, Paul and many others whose lives bore the fruit of effective self-leadership.¹⁸

¹⁷ Oliver, 58.

¹⁸ Samuel Rima, *Leading from the Inside Out* (Grand Rapids: Baker, 2000), 192.

Emotion, divine and human, seems alive in the Old Testament. But, it does not end there.

New Testament View

God so desires to understand our deepest inner feelings that when we cannot express what we feel in prayer the Holy Spirit intercedes for us.

As we struggle to express in articulate language the desires of our hearts and find that our deepest emotions are the most inexpressible, we groan under this felt inability. But not in vain are these groanings. For the Spirit Himself is in them, giving to the emotions which He Himself has kindled the only language of which they are capable; so that though on our part they are the fruit of impotence to utter what we feel, they are at the same time the intercession of the Spirit Himself in our behalf.¹⁹

Emotions enable us to identify and communicate with our creator. They have also turned out to be crucial to survival, interpersonal communication, and problem solving. They are not a nuisance to be gotten rid of or ignored; rather, emotions are an essential aspect of being human.

Two principles stand out regarding emotions when we consider the life of Jesus. First, Jesus was anything but an emotionally frozen cognate. He was totally unbound to express his feelings. Note the emotion he demonstrates in these instances.

É He was deeply moved and troubled by the deep grief of those that mourned the death of Lazarus (John 11:33).

É He wept over Jerusalem (Luke 19:41).

É He became indignant with his disciples (Mark 10:14).

¹⁹ Robert Jamieson, A. R. Fausset, A. R. Fausset, and David Brown, *A Commentary, Critical and Explanatory, on the Old and New Testaments* (Oak Harbor, WA : Logos Research Systems, Inc., 1997), Romans 8:26.

É He was furious at the abusive and corrupt commercial system in the temple (John 2:13-17).

É He was astonished with the faith of a centurion (Matthew 8:10).

É He felt compassion for the multitudes and other needy people (Matthew 20:34; Mark 1:41; Luke 7:13).

É He was open and transparent about how troubled he felt to those closest to him and asked them for their support (Matthew 26:38ff).

Men should feel free to express their emotions in worship, conversation, in fact in all communication. Feelings are part of the image we received from our creator. As in all things regarding faith and practice, emotions too need to be controlled by the Holy Spirit. And, the setting and appropriateness of the moment are always considerations as to what to share and when. But, Jesus shows by his example that men have the freedom to express emotion.

Secondly, notice how Jesus was sensitive but not emotionally enslaved to the needs, feelings, requests or expectations of people. “Jesus was able to separate himself from the expectations of the crowds, his family, and his disciples. His relationship with his Father, freed him from the pressures of those around him. He was not afraid to live out his own unique life and mission, regardless of other people’s agenda for his life and mission, regardless of others people’s agenda for his life.”²⁰

Freedom to express emotion and freedom from the control of emotion are characteristics that leaders, and especially men, need to develop in their Christian walk.

²⁰ Scazzero, 33.

Matthew Elliott's recent scholarly study of emotion in the New Testament brings him to conclude that Scripture holds to a cognitive understanding of emotion; the understanding that thought, appraisal, and belief are central to emotion.²¹ Emotions impact decisions and enable us to identify and communicate with our creator. But, they are not capricious, independent, or random signals. Emotions reflect what we believe and value. Take careful note of Elliott's observations:

1. "Emotion is freely and frequently commanded in the text.
2. In some instances particular emotions for particular reasons are prohibited.
3. People are held responsible for how they feel and judgments are made about particular emotion in particular circumstance being right or wrong.
4. Emotions are seen as a genuine indicator of the righteous or morality of those who profess belief (or if they really believe).
5. Emotions are regularly linked with thinking and beliefs.
6. Emotions in the text have objects, either stated or implied.
7. Emotions are morally neutral and they may be righteous or wicked depending on their object.
8. God has emotions that are felt for good reasons.
9. To change a person's objectionable emotions the solution offered is often to change thinking.
10. Love is the predominate emotion and often motivates other feelings."²²

A cognitive understanding of emotion makes us responsible for what we feel. Emotion reflects what we believe and value. The conclusion to this reality is clear, we must manage our feelings.

²¹ Matthew Elliott, *Faithful Feelings: Rethinking Emotion in the New Testament* (Grand Rapids: Kregel, 2006), 31.

²² Ibid., 238.

Emotional Awareness

Emotional awareness involves knowing when feelings are present in one self and in others. In the Bible it appears as a skill that is foundational to good judgment, wise decisions, and the exercise of empathy. This skill can most often be seen when people are stressed, showing empathy, or attempting to influence others.

The Lord Jesus made those closest to him aware of his feelings when, while accompanied by Peter, James and John in Gethsemane, he became noticeably distressed. He told the three that His soul was overwhelmed with such sorrow that it threatened his life (Matthew 26:38).

The emotions and the awareness of the Apostle Paul are revealed in most of his letters. He becomes troubled with the demon-possessed slave girl in Philippi (Acts 16). He confesses to the Corinthians how he and his companions, were harassed at every turn - conflicts on the outside, fears within (2 Corinthians 7:5). He expresses his affection to the church at Philippi (Philippians 1) and reminds the Thessalonians of the gracious and gentle nature of the ministry he conducted among them (1 Thessalonians 2).

Paul did not deny the way he felt, nor does God want us to deny our emotions. But emotional awareness also involves knowing when feelings are present in others. The decisions and comments of Abigail, the wife of Nabal, in 1 Samuel 25 demonstrate this skill in action. Abigail's initiative could be labeled wise and certainly courageous, but careful study of the facts reveals that emotional awareness played a significant role in her decisions. First, Abigail recognized that Nabal's contempt would enrage David. Then, she predicted how David would respond. And finally, her plan to avert disaster included an appeal to David's moral integrity not to trouble his conscience with a senseless killing.

Abigail's emotional awareness led to wise and courageous actions that saved Nabal's life. Noteworthy is the fact that David recognized and commended Abigail for her good judgment (1 Samuel 25:33).

Emotional awareness seems more apparent in cases like that of Nabal where the consequences hinge on life and death, but in actuality it plays a part in all interpersonal decisions. The decisions may be big or small, and may be influenced by good and bad motives. Consider the diversity of these situations where emotional awareness is apparent: Abram separating from Lot (Genesis 13); Rebekah advising Jacob how to deceive Isaac (Genesis 27); the entourage that Jacob organizes to meet Esau (Genesis 32); Joseph's plan to breakdown his brothers (Genesis 44); Naomi coaching Ruth (Ruth 3); Esther's banquet for Haman (Esther 5 and 7); Nathan's confrontation of David (2 Samuel 12); Solomon's bluff to kill a baby to determine the real mother (1 Kings 3); Nehemiah's countenance before Artaxerxes (Nehemiah 2); and Paul's appeal before Agrippa (Acts 26).

Emotional awareness is also critical to the fulfillment of God's command to "love one another." Biblical love includes the characteristic of empathy; being aware of and vicariously experiencing the feelings, thoughts, and experience of another. Empathy will also affect our communication, actions, and decisions relative to the affected person. Scripture teaches that Christian leaders should be able to empathize with both believers and non-believers alike. In Romans 12:14-16 Paul commanded, "Rejoice with those who rejoice; mourn with those who mourn." Related to this is the next command, "Live in harmony with one another which literally means, "having the same attitude toward one

anotherö. Being in harmony with other Christians is basic to being able to empathize with them and emotional awareness is a foundational part of the formula.

In the Bible emotional awareness is seen behind the decisions and actions of individuals when they take their own feelings into account and when they know how others will feel and likely respond.

Biblical and Theological Concepts and Connections

Progressive Sanctification

Progressive sanctification is the overarching theological concept that must shape our foundational thoughts and perspectives regarding emotional awareness.

Emotions identify our internal response to internal and external circumstances. They reflect our values and beliefs. While emotions are natural and should be expressed God's word teaches that certain emotions should and should not characterize a believer's life. For example, Paul exhorts Christians to "rejoice in the Lord always" (Philippians 4:4), but then tells us, "do not be anxious for anything" (Philippians 4:6) and to "get rid of all bitterness, rage and anger" (Ephesians 4:31). Aligning our emotions with Scripture requires that we change how we think and believe. In essence, the Apostle Paul is telling us that a believer's values must be shaped by God's word.

As men deal with present day feelings they often discover that they carry unresolved emotional baggage from their past. Often the experiences that give rise to these emotions need to be illumined with God's truth and redeemed so the individual can heal. It is here that they may need to forgive someone or ask forgiveness. Cloud's thoughts are helpful here:

We cannot change our past. But we must change our internal connections to those who have hurt us by forgiving them. We must release our demand

that they somehow make it up to us. We need to let go of lost dreams and people. We must take our living hurts from the past to those who can heal them. We can bring to light patterns we have learned from our parents and other adults, confess those destructive patterns, disagree with them, and repent from them. If we have wronged people, we must confess our sin, apologize to those we have hurt, and make amends. Though none of these processes *change* the past, they can *redeem* the past. God is in the process of reconciling everything that has gone wrong, including our personal past. But in order for him to deal with our past, we need to bring all of our broken parts to him.²³

A man's identity in Christ is critical for healing and for establishing Biblical patterns of thinking. In certain instances, the help of an understanding mature believer who is experienced with the process can be immensely helpful. When we arrive at the source and do business with God he heals our heart and renews our mind concerning the event.

The Holy Spirit must apply grace to all our thoughts in order to transform them (Romans 12:2-3). Spirit-led self-understanding and awareness play a part of progressive sanctification; becoming in practice more and more set apart for God's use (John 17:17; Ephesians 5:26). The Apostle Paul exhorts us to "not be conformed to this world, but be transformed by the renewing of your mind" (Romans 12:2).

God's intention to mature us involves our active participation. Rima points out that, "In the Apostle Paul's letters to Timothy, Paul speaks often of the need for Timothy to pay close attention to the manner in which he conducts his own life. It is safe to say that Paul focuses more on Timothy's self-leadership than he does on giving specific techniques and tools for the organizational leadership of the church for which Timothy

²³ Henry Cloud and John Townsend, *12 "Christian" Beliefs That Can Drive You Crazy* (Grand Rapids: Zondervan, 1995), 94.

was responsible.ö²⁴ We too must be intentional about self-leadership in all areas related to our spiritual development.

Spiritual transformation is an ongoing process and God uses several means of grace to change us, namely His Spirit, the Word, and the Body of Christ. Genuine self-understanding and emotional awareness are the fruit of a personal journey guided by the Holy Spirit through the Word of God. According to the apostle James, through Scripture we can gain the accurate self-knowledge so necessary to the exercise of successful leadership. Regular exposure to the mirror of Scripture provides us with the most accurate self-knowledge available (James 1:22-25).

Meditation on God's Word is critical (Psalms 119:15, 78; 104:34). The Gospels are full of reminders that Jesus made a practice of setting aside an extended period for prayer and solitude (Luke 4:1-13; Mark 1:35; John 6:15; John 6:22). Dallas Willard also sees the centrality of God's Word in developing Christ-likeness as he isolates the four disciplines of solitude and silence, worship and study as the framework of the curriculum.²⁵ This clearly demonstrates that the believer plays an active role throughout the process. It is he or she who must choose to practice the spiritual disciplines for an authentic and lasting transformation.

Leaders who want to mature must learn to monitor their thinking patterns. Paul tells us to "take every thought captive" (2 Corinthians 10:5). When cognitive distortion is a patterned way of thinking, the emotionally mature leader takes responsibility for

²⁴ Rima, 32.

²⁵ Dallas Willard, *The Divine Conspiracy: Discovering Our Hidden Life in God* (San Francisco: Harper, 1966), 347.

adjusting those patterns.²⁶ In order for the believer to receive God's power over pain from the past he must first acknowledge it exists, and appropriate His grace to work through it (2 Corinthians 12: 9-10). As the believer attends to his practical condition, he or she must not forget his or her position in Christ.

Finally, community within the body of Christ is essential in our progressive sanctification and becoming more Christ-like. Ephesians 4:11-16 says that God uses his body, the Church to grow us to maturity and to equip us for ministry. I am convinced that men cannot grow into spiritual maturity as an island, independent from regular community with other believing men. The New Testament contains at least 21 reciprocal commands (the one another passages), like Hebrews 10:24, "Let us consider how we may spur one another on toward love and good deeds." How can we obey the one-another commands without one another?

Intentionally placing ourselves into a spiritually-minded learning community is a key-element for a successful transformation journey. This community should hold core values of grace and truth where participants learn to speak the truth in love (John 1:12-14; Ephesians 4:11-16). Such a community is most likely to foster change.²⁷

Three familiar truths that Paul expressed to the Philippians are appropriate to consider here. First, God's intention is to mature you as a man and as a leader. "He who began a good work in you will carry it on to completion until the day of Christ Jesus" (Philippians 1:6). Nothing in God's word promises that the ministry under your care will flourish or endure the test of time. In a very real sense much of that is out of your control.

²⁶ Jim Herrington, Robert Creech, and Trisha Taylor, *The Leader's Journey: Accepting the Call to Personal and Congregational Transformation* (San Francisco: Jossey-Bass, 2003), 76.

²⁷ Ibid., 150.

But, through the experience, God intends for you to grow. Men need to make God's clear intention their own.

Emotional awareness could potentially unlock an unprecedented transformation in a leader's life, but he must take initiative.

Secondly, don't give up. The effort to recognize, process and identify the source of our emotions is hard work and often painful. Remember Paul's declaration, "I can do everything through him who gives me strength" (Philippians 4:13). Like all skills, emotional awareness is developed through a process of a life-long process.

Finally, as the Lord helps you redeem the past; redeem your thoughts about it as well. Think about the past in terms of what God has taught you. We may never forget the past, but we can change the way we think about it. That approach to life allows us to press on. "Forgetting what is behind and straining toward what is ahead, I press on toward the goal to win the prize for which God has called me heavenward in Christ Jesus" (Philippians 3:13-14).

He is faithful and will complete the work he began in you. And you can do all things through Christ. Press on.

Connecting Biblical and Theological Concepts

To connect these theological concepts to the project, the following principles will be practiced:

- É A Christ-centered, biblical world view will guide us in the development of the theme of self-awareness. While more than half of the literature identified and reviewed came from secular sources, our approach to self-understanding and awareness will be mediated and substantiated by the Scriptures.

- É A cognitive approach to understanding emotion will be assumed.
- É The fact that Jesus grew òin wisdom and stature, and in favor with God and menö (Luke 2:52) leaves us a model for personal development that is holistic in its nature.
- É The source of emotional healing and the development of emotional awareness is spiritual transformation. The renewing of the mind is assumed to be God-willed for every leader. It will be encouraged, but not coerced. Sanctification is a work that depends on the Holy Spirit. Only He can reveal truth and convict of sin, righteousness and judgment.
- É While it is the Holy Spirit's role to guide us to the truth, the Spirit also uses the body of Christ to provide feedback that can catalyze the commencement of the journey. Community is biblical and an essential component to our transformation.

Summary

Many Christian men in America are unable to properly express or recognize their feelings. Our society, the church, and personal choices all contribute to this deficiency. Barriers to emotions and emotional awareness need to be removed so that men can understand and manage their feelings. To that end, the approach of this thesis project is redemptive in nature.

From Genesis to Revelation the Bible is replete with examples of emotions and how they impact decisions and responses. God is an emotional being and he instilled emotions in us so that we might identify and communicate with him. Jesus modeled freedom to express emotion and freedom from the control of emotion. All leaders, and especially men, need to develop these characteristics in their Christian walk.

In the Bible emotional awareness is seen when individuals take their own feelings and the feelings of others into account as they formulate decisions and plan courses of action. God desires that we become emotionally aware. It is a skill that is foundational to good judgment, wise decisions, and empathy which allows us to live in harmony with other Christians.

Progressive sanctification is the overarching theological concept that must shape our foundational thoughts and perspectives regarding emotional awareness. The path to a healthy level of emotional awareness often requires healing unresolved emotional baggage from the past. Here the Holy Spirit must enable us to think Biblically and to redeem past experiences. God uses his word, prayer, and the church to work this transformational grace in our lives.

The project will also be under girded by Biblical and theological principles that include: a Christ-centered, biblical world view; a personal development model that is holistic in nature; a cognitive understanding of emotion; the conviction that emotional growth is rooted in spiritual transformation; and that the Body of Christ is essential to the process.

Equipped with these principles we now turn to the literature and set our theme into its context. Of particular interest is what authors from the realms of leadership and social science have to offer to our understanding.

CHAPTER 3

LITERATURE REVIEW

Overview of this Chapter

Having reflected on the theological and Biblical perspectives of emotional awareness in the previous chapter we now turn to setting the theme into the context of the literature. To accomplish this Chapter 3 is divided into five parts.

Part one presents the emotional awareness challenge facing male leaders across America and the specific nature of this challenge within CAM International.

Part two, entitled *Definitions of Related Terms*, explains the meaning and the interrelationship of the terms emotions, emotional awareness, and emotional intelligence. These terms are commonly used in the literature, but rarely in the same way. It is important to establish what these mean in the context of this thesis.

Part three, *Development and Affect of Emotional Awareness of Leadership Performance*, traces how emotional awareness develops and explains how it affects the performance of leaders.

Increasing Emotional Awareness is addressed in part four. Here theory, principles, and practice are connected. Vocabulary plays a fundamental role in emotional health and awareness. Emotional awareness can be heightened by connecting with feelings, tracing them to their source, and by redeeming the past. Exercises are suggested to do both and other useful resources are recommended.

Part five, *Selected Literature Review*, presents an annotated bibliography of the works related to the theme. The chapter offers thinking from three principal bodies of

writing, namely literature related to the church and Christian life, leadership, and social science. A summary recaps the salient conclusions of the chapter.

With this outline in mind we begin by considering how emotional awareness is a challenge to men that lead in CAM International.

A Challenge Facing Men in Leadership

If ever there was a moment when the church and society needed stable, balanced, and mature leaders that lead with integrity it is today. The growth of post-modern thought, secularization of society, and the disintegration of the family has torn America from its moorings. People are searching for credible voices to follow, for leaders who are authentic, able to connect with others and can build trust. The truth is we all deal with some level of dysfunction in our lives. There are no perfect leaders. But, as Henry Cloud points out, “the trouble that our imperfections can cause is very escapable, to the degree that we can observe them.”²⁸ When we can see ourselves and recognize what we are doing and feeling we can always do something about it.

Emotional awareness is a skill that enables us to observe feelings in real time. It is fundamental to personal development, spiritual maturity, and performance as a leader. But, EA eludes many men in America. Experts attribute much of this to the socialization process of our culture.

Studies have confirmed what many would suspect; that men are not as emotionally aware as women. Even as early as age 8 it has been shown that girls exceeded boys in their ability to combine separate emotions. They acquire skill at talking about their feelings sooner than boys. Girls also do better than boys in encoding

²⁸ Henry Cloud, *Integrity: The Courage to Meet the Demands of Reality* (New York: Harper Collins, 2006), 125.

emotional facial expressions. Saarni claims that this is probably because girls in our culture are allowed to be emotionally more expressive compared to boys.²⁹

Women consistently display higher levels of emotional awareness than do men, even when the effect of verbal intelligence is controlled. Multiple studies conclude that a gender difference in display of emotional awareness is a stable, highly general effect.³⁰

The socialization of men in America has caused them to disconnect from their emotions. Professor Cooper writes that, "Men in America have been conditioned to believe that to be a man means to distance themselves from feelings."³¹

Among men there is a high incidence of at least a mild form of alexithymia, the inability to identify and describe feelings in words. Levant comments that this common male problem is "a result of being socialized to be emotionally stoic. Not only were boys not encouraged to learn to identify and express their emotions but more pointedly they were told not to." As a result of such socialization experiences, men are often genuinely unaware of their emotions.³²

An underdeveloped level of emotional awareness in American males is cause for concern. When we look at who fills leadership positions in most disciplines across America, men still outnumber women. This reality is more pronounced in Christian circles, and especially in missionary leadership. For example, men in CAM International hold 90% of leadership positions at the Board, executive and field leadership levels.

²⁹ Carolyn Saarni. *Development of Emotional Competence* (New York: Guilford Press, 1999), 98.

³⁰ Lisa F. Barrett, Richard D. Lane, Lee Sechrest, and Gary E. Schwartz, "Sex Differences in Emotional Awareness," *Personality and Social Psychology Bulletin*, Vol. 26, No. 9, 1027-1035 (2000), 1.

³¹ Rodney Cooper, *Double Bind: Escaping the Contradictory Demands of Manhood* (Grand Rapids: Zondervan, 1996), 9.

³² Ronald D. Levant, "Toward the Reconstruction of Masculinity," *Journal of Family Psychology* 5:388-89 quoted in Oliver, 65-6.

The development of emotional awareness in male leaders seems especially critical for what has been termed the buster generation, persons born between 1965 and 1983.

Donovan and Myers, writing in the helpful book, *Too Valuable to Lose*, state that,

A significant number of busters have never been employed. Many are products of fragmented families and often have been victims of sexual abuse and other forms of violence. Many become street kids and turn to prostitution and drugs to blot out their low self-esteem. Out of this generation come missionary applicants from broken homes, who often have a great deal of pain in their lives to work through. They are particularly vulnerable to emotional problems on the field.³³

Today, the majority of missionary candidates are busters, persons between the ages of 25 to 42. CAM sees a wide assortment of applicants, many who are incredible trophies of grace. Many applicants advance through the rigors of the application and orientation process and eventually arrive on field. Once they arrive many not only learn to function, but some even thrive, and advance into leadership because they possess strong natural talents and abilities. Here is where the lack of self-awareness can have a potentially disastrous effect.

Underdeveloped levels of emotional connectedness can have serious consequences. Ramifications for not being emotionally aware can range from the mild to the acute.³⁴ The mild may involve a lack of focus, distractedness, uncontrolled motives and emotional imbalance. The moderate are commonly manifested by interpersonal problems, food addiction, and emotional outbursts. And, the acute can lead to debilitating depression, serious addictions and even moral failure.

³³ Kathy Donovan and Ruth Myers, Chapter 4, Reflections on Attrition In Career Missionaries: A Generational Perspective in *Too Valuable to Lose: Exploring the Causes and Cures of Missionary Attrition*, William D. Taylor, Editor. (Pasadena: William Carey Library, 1997), 42.

³⁴ Gary McIntosh and Samuel Rima, *Overcoming the Dark Side of Leadership: The Paradox of Personal Dysfunction* (Grand Rapids: Baker Books, 2003), 23.

As will be discussed later in this chapter, confidence, problem solving, stability, mood, and emotional connectedness of a leader all affect his or her performance and have their foundation in emotional awareness.

Leaders have an unusual degree of power to create the conditions under which other people must live and move and have their being, conditions that can either be very healthy and positive or very unhealthy and negative. Palmer warns us, "A leader must take special responsibility for what's going on inside his or her own self, inside his or her consciousness, lest the act of leadership create more harm than good."³⁵ Unless the leader understands his actions, he may be a carrier rather than a solver of problems.³⁶

The ramifications of underdeveloped emotional awareness in male leaders of CAM International coupled with the freedom and growth that I have personally experienced in this area fuel my passion to address this theme.

Before engaging a discussion of how emotional awareness develops, is measured and increased, some definitions are necessary.

Relationship of Critical Terms

The terms emotions, emotional awareness and emotional intelligence are inter-related and need defining.

Emotions

The debate over the nature of emotions, especially their relationship to thought and bodily processes, has troubled philosophers for centuries. Controversy has revolved around the question: Is emotion felt and then interpreted or does cognitive understanding

³⁵ Parker Palmer, "Leading from Within" in *Insights on Leadership*, edited by Larry C. Spears, (New York: John Wiley & Sons, 1998), 200.

³⁶ Warren Bennis, Gretchen Spreitzer, and Thomas Cummings, *The Future of Leadership: Today's Top Leadership Thinkers Speak to Tomorrow's Leaders* (San Francisco: Jossey-Bass, 2001), 103.

create emotion? In other words, are emotions separate from the intellect or are they inseparably linked to the cognitive process?³⁷ These divergent points of view are referred to as the non-cognitive and the cognitive approach to emotion.

The non-cognitive position contrasts thinking with emotion. Those who hold the non-cognitive position argue that emotion is simply experienced. The source of the emotion is the body and not the mind and basic emotions grew out of the need to survive. Rene Descartes and Charles Darwin are credited with laying the foundation of the modern non-cognitive approach.

Proponents of a cognitive understanding, including this author, hold that emotions are based on intellectual assessment and beliefs. Emotions require standards and judgments. A helpful definition of emotion from the cognitive perspective is offered by Lyons. "Emotion is an evaluation of some object event or situation in the world about me in relation to me, or according to my norms. Thus my emotions reveal whether I see the world or some aspect of it as threatening or welcoming, pleasant or painful, regrettable or a solace, and so on."³⁸

Elliott's study of the emotions in the New Testament brings him to conclude that, "Emotions are a faithful reflection of what we believe and value. The Bible does not treat them as forces to be controlled or channeled toward the right things, but as an integral part of who we are as people created in God's image."³⁹

³⁷ Matthew Elliott, *Faithful Feelings: Rethinking Emotion in the New Testament* (Grand Rapids: Kregel, 2006), 31.

³⁸ W. Lyons, *Emotion*, *Cambridge Studies in Philosophy*, (Cambridge: Cambridge University Press, 1990), 58-59; quoted in Elliott, 31.

³⁹ Elliott, 264.

Biologically speaking, emotions are complicated collections of chemical and neural responses, forming a pattern and have a regulatory role to play, leading in one way or another to the creation of circumstances advantageous to the person exhibiting the phenomenon.⁴⁰

We should differentiate between feeling and emotion. The term feeling should be reserved for the private, mental experience of an emotion, while the term emotion should be used to designate the collection of responses, many of which are publicly observable.⁴¹

Primary and Secondary Emotions

Those that study and work with emotions have divided what we feel into two general categories: primary and secondary emotions. The initial reaction to what is happening is called primary emotion. These are strong feelings that occur often instantaneously. One does not have to think about what's happening. For example, if you won an award, you might instantaneously feel surprised. When someone you care about is struck with a terrible illness, you immediately feel sad. When a friend lets you down or betrays you, you might feel hurt or angry.

Healthy primary emotions are a person's very first feelings in response to a situation, such as anger at violation, grief at loss, and fear at threat. These emotions have a very clear value to well being. They are generally quick to arrive and fast to leave. They are reactions to something happening right now, and when the situation that produced

⁴⁰ Antonio Damasio, *The Feeling of What Happens: Body and Emotion in the Making of Consciousness* (New York: Harvest, 1999), 51.

⁴¹ Leslie S. Greenberg, *Emotion-Focused Therapy: Coaching Clients to Work Through Their Feelings* (Washington: American Psychological Association, 2002), 42.

them is dealt with or disappears, the emotions fade. These emotions are the main source of emotional intelligence, a skill addressed below.

Unhealthy, maladaptive primary emotions arise when people's emotional systems malfunction. These feelings are still people's most fundamental, "true" feelings, but they are no longer beneficial. Debilitating fear and anxiety, shame and humiliation, destructive rage, and unresolved grief are the main contenders in this category of emotions.

Maladaptive emotions are those that people often regret having or those that they regret having so intensely or expressing in the way they did.

But in addition to experiencing primary emotions, it's also possible to experience secondary emotions. These are emotional reactions to your primary emotions. Or to put it another way, secondary emotions are feelings about your feelings. Secondary emotions are responses to or defenses against a more primary feeling or thought.

We need to recognize how profoundly emotion governs the present and orients us in our world. Feelings provide us with a constant readout of our current reactions to ongoing events.

A first step in regulating emotions is our awareness of them.

Emotional Awareness

Emotional awareness means knowing that feelings are present in oneself and others. It is not thinking about feeling; it involves experiencing the feeling in awareness.⁴²

While this simple definition is helpful the more complete definition offered by Greenberg provides greater clarity.

⁴² Ibid., 60.

Emotional awareness involves the development of an automatic skill that operates at the edge of awareness. This tacit level of apprehension constantly lets people know what they are feeling, and when a feeling is not a primary one, without them explicitly thinking about it. This form of tacit knowing involves a knowledge that is similar to how people know how to turn a corner on a bicycle without falling off, or how to drive a car without thinking. To do this, people automatically and simultaneously integrate many cues.⁴³

Emotional Intelligence

Emotional awareness plays a fundamental role in what is known as Emotional Intelligence, or EI.⁴⁴ EI is the ability to perceive, use, understand and manage emotions. It embraces how leaders handle themselves and their relationships. In recent years much has been written on the topic, especially as to its importance in the work place. Early on when EI was first termed EQ, or Emotional Quotient, someone asserted that, "IQ may define who gets hired, but EQ defines who gets promoted." Astute companies make Emotional Intelligence a "must have" when recruiting for positions where heavy social interaction is critical.

Daniel Goleman, the father of emotional intelligence theory, explains that EI is built upon 18 competencies that he divides into four domains—self-awareness, self management, social awareness, and relationship management. These EI competencies are not innate talents, but learned abilities. Emotional awareness skills, that is reading one's own emotions and recognizing their impact and sensing others' emotions and understanding their perspective, are the building blocks to Emotional Intelligence.

⁴³ Ibid., 91.

⁴⁴ Daniel Goleman, Richard Boyatzis, and Annie McKee, *Primal Leadership: Realizing the Power of Emotional Intelligence*, (Boston: Harvard Business School Press, 2002), 38-39.

Scripture portrays Jesus as one who had intense emotional experiences and was able to express his emotions in unembarrassed freedom to others. He did not suppress or project his feelings onto others. Instead, we read of Jesus responsibly experiencing the full range of human emotion throughout his earthly ministry. Scazzero observes that, “In today’s language, he would be considered emotionally intelligent.”⁴⁵

Since ministry is built on relationships we can all benefit from understanding EI, but that is beyond the scope of this study. The point here is that emotion awareness is a principal building block of EI.

Emotion, emotional awareness, and EI are interrelated but distinct. Armed with this understanding we now focus our attention on emotional awareness; how it naturally develops and the important role it plays in leadership.

Development and Affect on Leadership

Development

Emotional awareness is a skill that naturally begins to develop during childhood. The sense of self, ability to detect bodily changes when we are emotional, the consciousness of what occurred, and who or what caused some event or change are the building blocks of emotional awareness. These are acquired during the developmental stages of our early childhood. Gender, social maturity, and culture all play significant roles in shaping our awareness skill.⁴⁶

The cognitive-developmental theory of emotion proposes that emotional awareness is constructed in levels where strata of complexity can be identified. The level

⁴⁵ Scazzero, 75.

⁴⁶ Carolyn Saarni, *Development of Emotional Competence* (New York: Guilford Press, 1999), 98.

of emotional awareness that an individual has reached can be assessed by presenting standardized emotion-evoking situations, asking the person how he or she would feel in each situation, and assigning a score to the responses based on the structural characteristics of defined levels.⁴⁷ In 1991 the Level of Emotional Awareness Scale (LEAS) which is based on cognitive-developmental theory was introduced.⁴⁸ A description of what LEAS does and how the test functions will be discussed further in chapter 4.

Effect on Leadership Performance

Professor and leadership consultant Aubrey Malphurs defines Christian leadership as “the process whereby servants use their credibility and capacity to influence people in a particular context to pursue their God-given direction.”⁴⁹ Influencing others is a fundamental role of a leader. And, emotion influences those around us almost as much as the decisions that we make. Professor Rima describes this in very practical language.

Self-aware leaders are attuned to their inner signals. They recognize, for instance, how their feelings affect themselves and their job performance. Instead of letting anger build into an outburst, they spot it as it crescendos and can see both what’s causing it and how to do something constructive about it. Leaders who lack this emotional self-awareness, on the other hand, might lose their temper but have no understanding of why their emotions push them around.⁵⁰

⁴⁷ Richard Lane, Donald Quinlan, Gary Schwartz, Pamela Walker, and Sharon Zeitin, “The Levels of Emotional Awareness Scale: A Cognitive-Developmental Measure of Emotion,” *Journal of Personality Assessment*, 55 (1990):139.

⁴⁸ Ibid.

⁴⁹ Aubrey Malphurs, *Being Leaders: The Nature of Authentic Christian Leadership* (Grand Rapids: Baker, 2003), 10.

⁵⁰ Samuel Rima, *Leading from the Inside Out* (Grand Rapids: Baker, 2000), 30.

Malphurs points out how a leader's emotions affect his mood. A leader's mood is contagious and spreads quickly through an organization. This can have a positive or a devastating affect. "Not only should leaders be aware of their emotions and the moods they set for the ministry, they also need to recognize others; emotions and ensuing moods."⁵¹

Emotional awareness also enables us to experience empathy for others. Scazzero asks, "Without doing the work of becoming aware of your feelings and actions, along with their impact on others, it is scarcely possible to enter deeply into the life experiences of other people. How can you enter someone else's world when you have not entered your own?"⁵² If a person is perpetually oblivious to his own feelings, he will also be tuned out to how others feel.

Confidence, problem solving, stability, mood, and emotional connectedness of a leader all affect his or her performance. And, all are built upon the foundation of emotional awareness.

Emotional awareness provides a leader with two valuable levels of insight; insight about himself and insight about those around him. Addressing first the personal level, EA equips a leader with insight about; 1) his personal emotional state, 2) his belief system and values, 3) unresolved issues that may need to be dealt with, and 4) emotions in context of his personal emotional journey.

Consciousness of one's present emotional state advises the leader how his perception of reality may be skewed at the moment. This information is helpful in

⁵¹ Malphurs, 84.

⁵² Scazzero, 78.

formulating a proper response. It also advises the leader of his capacity to make decisions.

Knowledge of one's practical belief system is important to spiritual evaluation and transformation. Connecting a leader with his emotion gives him more tools with which to live life in harmony with Scripture. Unfortunately, the opposite is also true. Disconnecting a leader from his emotion enhances his natural tendency to live outside of Scripture.

Persistent emotional overreaction may indicate that a leader harbors feelings from unresolved issues in his past. Or, he may have wounds that need healing. By redeeming his past a leader can experience grace and healing, and thereby be empowered to offer hope to others.

Understanding his personal emotional journey grants a leader the power to place his current emotion into the context of personal history. Context enables the leader to understand why he responds or feels the way he does at a given moment. This creates a new level of self-understanding and self-management under the Holy Spirit's guidance.

Secondly, emotional awareness also provides a leader valuable insight about others around him. His awareness informs him about, 1) their emotional state in real time, 2) their belief system and values, 3) their unresolved issues that need attention, and 4) their responses in the context of their emotional journey.

This insight enables the leader to make wise decisions that fold emotional information into thinking and planning. It also equips the leader to affirm Biblical beliefs and challenge non-Biblical thinking. By understanding the emotional journey of the

family member or colleague a leader can predict responses to breaking news or pending decisions and arrange factors in such a way that assures a more favorable outcome.

Emotional awareness plays a huge role in a man's decision making, spiritual growth, empathy for others, and ministry as a leader. The time and energy invested to develop and hone this skill is wise. But, how can EA be increased? We find clues in the literature.

Increasing Emotional Awareness

Researchers and leadership experts agree that emotional awareness can be developed and sharpened.

Lane and Schwartz contend that emotional awareness can be increased by identifying previously unrecognized emotional triggers in an individual's current experience which upon reflection can facilitate further development.⁵³

Greenburg would agree with Lane and Schwartz, but adds detail to the process. He proposes that three distinct activities work in tandem to increase EA. First, emotional experience must be symbolized in words. This provides access both to the information and to the action necessary in emotion. It helps people make sense of their experience and enables them to explain it to others. Secondly, emotional processing must be promoted. Feelings previously avoided must be dealt with. And finally, symbolizing emotion in awareness promotes reflection on experience to create new meaning and helps people create new terminology to explain their experience.⁵⁴

⁵³ Richard Lane and Gary Schwartz. "Levels of Emotional Awareness: A Cognitive-Developmental Theory and Its Application to Psychopathology." *American Journal of Psychiatry*, 144:2 (1987), 140.

⁵⁴ Greenburg, 60.

The Importance of Vocabulary

The ability to express in words what one is feeling is key to emotional health and increased awareness. An accurate verbal identification of what is felt enables one to deal with the feeling in context of present circumstances and to evaluate the interaction. Most experts in the field provide lists of commonly felt emotions to help individuals connect feelings with words. Appendix 1 presents a list of commonly felt emotions.

A simple exercise that can help build emotional vocabulary is to ask leaders to define these felt emotions in their own words and to write a sentence using the term. While seemingly elementary increased command of emotional vocabulary increases a man's ability to label actual experience and to process it.

Emotion Awareness Exercise

To help increase awareness of one's emotions Linehan proposes the following exercise.⁵⁵ Choose a recent occasion when some strong emotions were evoked inside of you and answer the following questions.

1. What happened? This is your opportunity to describe the situation that led to your emotions.
2. Why do you think that situation happened? This is an opportunity for you to identify the potential causes of your situation. This is a very important step because the meaning that you give to the event will often determine what your emotional reaction is to that event. For example, if you think someone hurt you on purpose, will react very differently than if you think someone hurt you by accident.
3. How did the situation make you feel both emotionally and physically? Try to identify both primary and secondary emotions if you can. Learning how to identify your emotions will take practice, but it will be worth the effort

⁵⁵ M. Linehan, *Skills Training Manual for Treating Borderline Personality Disorder* (New York: Guilford Press, 1993) quoted in Matthew McKay, Jeffrey C. Wood, and Jeffrey Brantley, *The Dialectical Behavior Therapy Skills Workbook* (Oakland: New Harbinger, 2007), 125-6.

that you make. If you need help finding words to describe how you feel, see the List of Commonly Felt Emotions. Also, try to identify how you were feeling physically. Emotions and physical sensations, especially muscle tension, are strongly related.

4. What did you want to do as a result of how you felt? This question is very important because it identifies your urges. Often, when a person is overwhelmed with emotions, he or she has the urge to say or do something that is drastic, painful, or extremely dangerous. However, the person doesn't always do these things; sometimes the urges are just thoughts and impulses. When you start to notice what you want to do and compare it with what you actually do, the results can be cause for hope.
5. What did you do and say? This is where you identify what you actually did as a result of your emotions.
6. How did your emotions and actions affect you later? Here you can identify the longer-term consequences of what you felt and did.

Next, feelings that were previously avoided must be processed. Following the progression of the exercise above the next question might be, "What is this emotion telling me?" What is it telling me about who I am; about my values; about my beliefs; about my needs; about unresolved grief and pain; about my past? Ask yourself "why?" "Why am I feeling this?"

Redeeming the Past

Leaders need to be encouraged not to stop short of tracing feelings to their source. A recent incident may have stirred feelings that have deeper roots. Often emotions may resonant with an underlying feeling that relates to an unresolved issue like unmet expectations or goals, someone who let you down, or something that occurred years ago. Often solid Biblical principles and thinking were absent when the leader experienced the incident. This may explain why seemingly insignificant events sometimes spur strong emotion.

Cloud suggests that following directives reveal why dealing with the past is so important.⁵⁶

1. **Expose the Deeds of Darkness** - The first biblical directive is that we bring into the light whatever is in darkness. Our past is our history. The Bible isn't concerned about when something happened, whether today or ten years ago. The Bible is interested only in whether we have denied the problem and pushed it into the darkness, or whether we have exposed it to the light and dealt with it in God's way. Have we covered it up, or have we confessed it and brought it to the light? Bringing things to light, opens us up to the process of transformation. And transformation is what God is interested in (Ephesians 5:11, 13).
2. **Forgive Everyone Who Sins Against You** - Unless we look at the past we cannot truly forgive. Forgiveness deals with the past. Forgiveness is God's way of making right the things that have hurt us. To know whom to forgive, we must know what happened to us, name the sin, and realize who is guilty.
3. **Grieve Your Losses** - Openness to the past is the way through grief, which in turn is the process of letting go of things that we were once attached to. This letting go allows us to be open to the present. In short, loss opens the door to new life.
Hurts and losses in our past can keep us stuck emotionally and spiritually if we do not grieve them, thereby releasing them. God's way of dealing with this is through grief, or letting go. Realizing what we have lost, feeling anger and sadness, and then letting go frees us.

Grieving is a conscious process by which we deliberately release our attachment to persons, goals, or wishes that we can no longer have. Our attachment to these outgrown things keeps us from connecting to new and better things that God has for us. Ties to the old life keep us from living the new life God has for planned for us. Ironically, sadness can move a person out of pain and into happiness. Grief can transform a heart.

4. **Confess and Repent** - When people examine the patterns they learned in the families they grew up in, that is, their families of origin, they are often accused of sidestepping their own problems and blaming their parents for their behavior. Certainly, it is easy to blame others when we ought to take responsibility for our own behavior. Some individuals are stuck in the blaming rut. However, there are solid biblical reasons for exploring the past, in particular, your past in your family of origin. These reasons include: bringing things out of darkness, understanding whom we need to forgive, realizing with whom we should reconcile, and grieving.

⁵⁶ Cloud, 30.

An equally important reason for understanding the past is to repent to turn away from patterns we learned in our families of origin. God is always willing to forgive those who acknowledge their sin and repent. The chain of generational sin can be broken.

Pursue the *öwhyö* and don't give up the pursuit until you identify the source and apply God's truth to the situation. Sometimes we must ask God to redeem the event; reconstruct what happened, clearly identify it for what it was and replace our thoughts with Biblical thinking. In certain instances, the help of an understanding mature brother who is experienced with this process can be immensely helpful. When we arrive at the source and do business with God he heals our heart and changes our thinking. Our feelings about the event change as our minds are renewed.

Other Resources

Confidants and Mentors

One of the most meaningful experiences I've had in my marriage has been sharing some of my *ösource searches,ö* the search for the source of my feelings, with my wife. We've grown to where we can talk about our emotions and think through the *öwhysö* openly and freely. She doesn't get anxious about the feelings I express. She recognizes that I'm processing things and has learned to ask thoughtful questions to steer me in the right direction. Of course, I try to contribute to her life in the same way. This mutual interaction has brought a whole new dimension to our relationship. In a practical and real way we are mutually committed to each other's spiritual, emotional, physical, social, and intellectual growth. Life's journey together has become richer.

Journaling

Regarding growth in awareness, Covey endorses journaling and suggests that a leader regularly record his personal thoughts regarding life, results, habits, feelings, upbringing, insights, commitments, ideas, and dreams.⁵⁷

Keeping a journal forces us to be honest with ourselves. It is possibly the only place where we can truly be ourselves. In our journal we can explore our inner uncertainties and flesh them out. The safety of our journal allows us admit to feelings of jealousy, selfishness, and pride. Within these pages we can feel free to identify those inner urges and compulsions that drive us.

Spiritual Disciplines

The spiritual disciplines are vital. Meditation on God's Word is critical. The Gospels are full of reminders that Jesus made a practice of setting aside an extended period for prayer and solitude (Luke 4:1-13; Mark 1:35; John 6:15; John 6:22). Dallas Willard sees the centrality of God's Word in developing Christ-likeness as he isolates the four disciplines of solitude and silence, worship and study as the framework of the curriculum.⁵⁸ This clearly demonstrates that you and I play an active role throughout the process. You and I must choose to practice the spiritual disciplines for an authentic and lasting transformation.

⁵⁷Stephen R. Covey, A. Roger Merrill, and Rebecca R. Merrill, *First Things First* (New York: Simon and Schuster, 1994), 63.

⁵⁸ Willard, 347.

Community

By practicing the spiritual disciplines and planting yourself in a grace-oriented community God can speak to us and provide insight into our emotions. But, we must learn to monitor our thinking patterns. Paul tells us to “take every thought captive” (2 Corinthians 10:5). In order for the believer to receive God’s power over pain, grief and anger he must first acknowledge it exists, and appropriate His grace to work through it (2 Cor.12: 9-10). As we attend to our practical condition, we must not forget our position in Christ.

Literature

The Lord has used reading outside the Bible to inspire passion for growth in emotional awareness. While books and articles on emotions and emotional awareness from a Christian perspective are hard to find the writings of a few men are inclined in that direction. Peter Scazzero, a pastor in New York City, has effectively addressed the topic of emotions and spirituality in two titles, namely *The Emotionally Healthy Church* and *Emotionally Healthy Spirituality*. Other authors include (in alphabetical order), Oswald Chambers, Rodney Cooper, Henry Cloud, Samuel Rima, Aubrey Malphurs, Bennan Manning, Henri Nouwen, Eugene Peterson, Dallas Willard, and Phillip Yancey.

Selected Literature Review

The following provides a short annotated bibliography of selected books and articles that connect with the heightening emotional awareness of male leaders under a redemptive framework. The literature is divided into three categories namely, *Church and Christian Life, Leadership, and Social Sciences*.

Church and Christian Life

Cooper, Rodney. *Double Bind: Escaping the Contradictory Demands of Manhood*. Grand Rapids: Zondervan, 1996. Cooper presents and discusses a series of contradictory cultural norms that are simultaneously expected of men. Men caught in what Cooper calls "double binds" expend their energy trying to be everything to everyone and never discover their true identity. Biblical principles to live the abundant life provide a proven path for resolving each contradiction.

Elliott, Matthew. *Faithful Feelings: Rethinking Emotion in the New Testament*. Grand Rapids: Kregel, 2006. This work attempts to apply modern studies dealing with emotion to the New Testament. Elliott discusses how emotion was perceived by the writers of the New Testament and what role it should play in the life of the believer.

Oliver, Gary. *Real Men Have Feelings Too*. Chicago: Moody Press, 1993. Oliver argues that Christian men are not well connected to their emotions because of a faulty understanding of what it means to be created in God's image and the socialization process in America. He exhorts men to reevaluate the God-given importance of emotions and presents help to enable them to let God heal their emotional wounds.

Scazzero, Peter. *The Emotionally Healthy Church*, Grand Rapids: Zondervan, 2003. Peter Scazzero contends that the link between emotional health and spiritual maturity is largely overlooked in the church today. The roots of the problem lie in a faulty Biblical theology that overemphasizes the spiritual side of man instead of a more balanced view that would include emotional, social, and intellectual dimensions. Scazzero suggests six principles of an emotionally healthy church. The climax and point of the entire book makes becoming Christ-like (incarnation) the top priority in order to

love others well. The Church is to be known as a community that radically and powerfully loves others

Scazzero, Peter. *Emotionally Healthy Spirituality*, Nashville: Integrity, 2006.

Scazzero reworks and sharpens the principles offered in his previous work. This book hinges on the premise that emotional health and contemplative spirituality are indispensable in bringing personal transformation in Christ.

Leadership

Cloud, Henry. *Integrity: The Courage to Meet the Demands of Reality*. New York: Harper Collins, 2006. In the final analysis the influence and impact of a leader have more to do with his character than their gifts, talents, and abilities. Cloud explores six character qualities that define integrity. People with integrity are able to connect with others and build trust, are oriented toward reality, finish well, embrace the negative, are oriented toward increase (growth), and have an understanding of the transcendent.

Goleman, Daniel., Richard Boyatzis, and Annie McKee, *Primal Leadership: Learning to Lead with Emotional Intelligence*. Boston: Harvard Business School Press, 2002. Goleman explains why emotionally intelligent leadership drives interpersonal resonance, and thus performance, and how the leader can realize its power.

Kouzes, J. and B. Posner. *The Leadership Challenge*. San Francisco: Jossey-Bass, 2002. *The Leadership Challenge* is design to act as a field manual for readers to take along on their leadership journey. It describes what leaders do, explains the fundamental principles that support these practices, and offers specific recommendations for leaders to continue their personal development.

Malphurs, Aubrey. *Being Leaders: The Nature of Authentic Christian Leadership*. Grand Rapids: Baker, 2003. Malphurs poses working definitions of a Christian leader and leadership based on the Scriptures and personal experience. Readers are challenged to wrestle with the elements of leadership so they will develop their own definition. The central thought is that we must know what leaders are and what they do in order to develop them.

McIntosh, Gary and Samuel Rima. *Overcoming the Dark Side of Leadership: The Paradox of Personal Dysfunction*. Grand Rapids: Baker Books, 2003. A natural result of human development, the dark side refers to the inner urges, compulsions, and dysfunctions of our personality. These often go unexamined or remain unknown to us until we experience an emotional explosion. This book helps readers understand what the dark side is, assists them in identifying their own dark side, and offers steps for overcoming the dark side before they are blindsided.

Rima, Samuel. *Leading from the Inside Out*. Baker: Grand Rapids, 2000. Rima's primary assumption is that enduring leadership must be built on the foundation of effective self-leadership. The leader's ability to successfully lead his own life provides him the foundation needed to lead others. This book identifies the foundational issues necessary for effective self-leadership, explores the venues in which self-leadership needs to be exercised, and provides exercises to implement the principles.

Willard, Dallas. *The Divine Conspiracy: Discovering Our Hidden Life in God*. San Francisco: Harper, 1996. Willard's expressed purpose is to provide an understanding of the gospel that will open the way for the people of Christ to reconnect with the Great

Commission. The spiritual disciplines are presented as the path to genuine discipleship; the very heart of the gospel.

Social Sciences

Barrett, Lisa F., Lane, Richard D., Sechrest, Lee and Schwartz, Gary E. "Sex Differences in Emotional Awareness." *Personality and Social Psychology Bulletin*, Vol. 26, No. 9, 1027-1035 (2000). This study demonstrates that women consistently display more complexity and differentiation in their articulations of emotional experience than do men, even when the effect of verbal intelligence is controlled. The findings suggest that a gender difference in levels of emotional awareness is a stable, highly general effect.

Damasio, Antonio. *The Feeling of What Happens: Body and Emotion in the Making of Consciousness*. New York: Harvest, 1999. This work attempts to deal with the obstacle of consciousness focusing squarely on the problem of self but neither neglecting nor minimizing the "other" problem of consciousness. Damasio explains what his idea of consciousness is, in mental terms, and about how consciousness can be constructed in the human brain.

Greenberg, Leslie S. *Emotion-Focused Therapy: Coaching Clients to Work Through Their Feelings*. Washington: American Psychological Association, 2002. Greenberg introduces the basic attitudes and methods for emotion coaching, provides a set of guidelines to help systematize one's understanding of emotions, presents a method to help coach clients in using their emotions as a guide and offers information, and exercises for those seeking emotion self-awareness.

Lane, Richard, Quinlan, Donald, Schwartz, Gary, Walker, Pamela, and Zeitin, Sharon, "The Levels of Emotional Awareness Scale: A Cognitive-Developmental

Measure of Emotion.ö *Journal of Personality Assessment*, 55 (1990): 124-34. The authors unveil the Levels of Emotional Awareness Scale (LEAS) which is based on a cognitive-developmental model of emotional awareness. The scale poses evocative interpersonal situations and elicits descriptions of the emotional responses of self and others which are scored using specific structural criteria.

Lane, R. and G. Schwartz. "Levels of Emotional Awareness: A Cognitive-Developmental Theory and Its Application to Psychopathology.ö *American Journal of Psychiatry*, 144:2 (1987): 133-143. The authors present the thesis that emotional awareness is a type of cognitive processing which undergoes five levels of structural transformation along a cognitive-developmental sequence.

McKay, Matthew, Jeffrey C. Wood, and Jeffrey Brantley. *The Dialectical Behavior Therapy Skills Workbook*. Oakland: New Harbinger, 2007. This workbook is designed to help people manage overwhelming emotions by teaching four skills, namely distress tolerance, mindfulness, emotion regulation, and interpersonal effectiveness.

Saarni, Carolyn. *The Development of Emotional Competence*. New York: Guilford Press, 1999. This work argues that emotional competence is demonstrated by self-efficacy in encounters that elicit emotions, and identifies eight emotional skills that support its acquisition in interpersonal contexts. Saarni emphasizes the cultural and gender context of emotional experience.

Summary

Emotional awareness is a skill that is fundamental to personal development, spiritual maturity and performance as a leader. Confidence, problem solving, stability, mood and emotional connectedness of a leader all affect his or her performance and are

built upon emotional awareness. An underdeveloped level of emotional awareness in American males is cause for serious concern.

Emotion is an evaluation of some object event or situation in the world about me in relation to me, or according to my norms. Emotions are crucial to interpersonal communication and problem solving. They are a faithful reflection of what I believe and value.

Emotional awareness means knowing that emotions are present in oneself and others. It is a skill that constantly lets one know what they are feeling, and when a feeling is not a primary one, without having to think about it. Emotional awareness is foundational to emotional intelligence.

Emotional intelligence is the ability to perceive, use, understand and manage emotions. It embraces how leaders handle themselves and their relationships.

Emotional awareness is a skill that is naturally learned during childhood and as we mature it is constructed in levels where strata of complexity can be identified and measured.

Researchers and leadership experts agree that emotional awareness can be developed and sharpened. The ability to express in words what one is feeling is a fundamental element to emotional health and increased awareness. Feelings that were previously avoided must be processed. Individuals need to be encouraged to trace feelings to their source and in some cases deal with their past.

The Biblical concept of renewing the mind can afford emotional healing and with it greater self-understanding. The whole process takes you to a new level of awareness. Suddenly you are more alert to feelings in yourself and in others around you. Changes in

emotions become recognizable in real time. When circumstances bring back old feelings that you've dealt with you now know what they are, why they are there, and how you should think about them. It's then you realize that God has freed you more to be the person he intended you to be.

With the problem defined, Biblical framework constructed and theme set in the context of the literature we are now ready to design the project.

CHAPTER 4

PROJECT DESIGN

Outline of this Chapter

This chapter defines the principal goals of the study and the methodology to be followed. To accomplish this, the chapter is divided into 4 parts.

Part one defines the primary goals of the study. These combine the primary intended outcome set forth in the thesis and the research questions defined in Chapter 1.

The measurement tool used in this study is *The Levels of Emotional Awareness Scale*. Part two introduces LEAS and explains how it works.

Part three, entitled *Interactive Study Design*, explains the factors that will be considered in the design of the study. The audience is defined, the tone and style are detailed, and an outline of the study is presented.

Part four defines the *Methodology of the Study*; a process that integrates the Men's EA Study and the LEAS to meet the principal goals.

Expectations of what should result from the study are defined in the *Summary* of this chapter.

Principal Goals of the Study

The principal goal of this study is to determine if emotional awareness can be increased in male leaders through an interactive study written in a redemptive framework.

My specific target is potential and actual leaders of CAM under the age of 45. Research questions of interest that will be addressed in the study include the following:

1. Can the emotional awareness in male leaders under the age of 45 be enhanced through an interactive study? If so, then how much?
2. What background factors positively affect the growth of emotional awareness of the leader?

The Level of Emotional Awareness Scale

As described in previous chapters the Level of Emotional Awareness Scale (LEAS) was chosen as the tool to measure emotional awareness in this project.⁶⁴ LEAS assesses participants' personal level of emotional awareness. This scale consists of 20 scenes, each describing in two to four sentences a situation involving interactions between two people. The scenarios are constructed to elicit four types of emotional experience: anger, fear, happiness, and sadness. One scenario was presented per page, followed by two questions: 1) How would you feel? and 2) How would the other person feel? Participants are required to write their responses on the remainder of each page. They are instructed to use as many or as few words as they needed. Responses were coded and received a separate score for each of the emotions described by the self and other.

The lowest score (Level 0) is for non-emotion responses where the word feel is used to describe a thought rather than a feeling.

Level 1 reflects an awareness of physiological cues (e.g., "I feel pain") or when the respondent explicitly states no emotion would be felt or an uncertainty of what emotion would be felt and was interpreted to mean very low emotional awareness.

⁶⁴ Richard Lane, Donald Quinlan, Gary Schwartz, Pamela Walker, and Sharon Zeitin, "The Levels of Emotional Awareness Scale: A Cognitive-Developmental Measure of Emotion," *Journal of Personality Assessment*, 55 (1990): 124-34.

Level 2 scores reflect relatively undifferentiated emotion (e.g., “I feel good”), an action tendency (e.g., “I feel like punching him out”), or actions that essentially contain an emotion (e.g., “I feel like crying”) and were interpreted as low emotional awareness.

Level 3 scores reflect differentiated emotion and were interpreted as average emotional awareness (e.g., “I feel happy”).

Level 4 scores, made up of two or more opposing (e.g., “I would feel happy and sad”) or qualitatively distinct (e.g., “I would feel angry and surprised”) level three scores, reflect greater emotional differentiation and were interpreted to mean high emotional awareness.

Level 5 scores are used only for total scores when level 4 scores are given to both self and other in an item. If an individual achieves a level 5 total score, it is interpreted to mean superior emotional awareness.

The total score is obtained by taking the higher of the self and other score for each scenario and adding the level for all 20 scenarios, thus ranging from 0 to 100.

The LEAS has shown adequate psychometric properties with high inter-rater reliability. The application of this tool as described below is within the guidelines suggested by the creators of the test.⁶⁵

The LEAS and its related scoring manual were obtained directly from Dr. Richard Lane at the University of Arizona and are employed here with his permission. Copies of LEAS and the grading manual are available by contacting Dr. Lane and are not presented in this thesis.

⁶⁵ Ibid., 140.

Interactive Study Design

The approach taken in the design of the Menø EA Study incorporates the theological and Biblical implications outlined in Chapter 2. Two implications are worthy of mentioning again here. First, the study is to be redemptive in nature; that is, the study needs to free men to be what God wants them to be. To accomplish this it is imperative that a Biblical perspective about emotions and emotional awareness is contrasted with the erroneous messages that our human nature and society project. The pathway to EA may also take men to past experiences that need to be redeemed. That process needs to be explained and the pursuit encouraged.

The second implication that needs to be mentioned is that a Christian worldview will be followed. Social science offers us valuable insights into manø thinking and behavior, but these insights will be mediated and substantiated by the Scriptures.

Contextualizing content is critical in communication therefore the target audience must be identified. Our target consists of active and potential male leaders under the age of 45. These leaders principally come from Anglo-Christian homes and were raised in functional, 2-parent families. All the leaders would have a minimum of 30 hours of formal Bible training, or the equivalent. The average participant has 6 years of post-high school education and been married for 10 years. The leaders are also bi-lingual and engaged in cross-cultural ministry.

Given these factors the Menø EA Study will be written in a collegial tone that reflects vulnerability and honesty of the author. Scholarship will be demonstrated in a practical format and reflect clear spiritual moorings. To that end, the study will employ endnotes and be divided into short chapters, 3-5 pages in length. Leaders will be

encouraged to work through the study at a slow, meditative pace and to interact with others outside the study about the material. Interactive questions will follow the principal chapters, but no formal homework will be assigned. This study will communicate that growth in emotional awareness is a journey. Resources and company for the journey will be offered. An outline of the Menø EA Study includes the following:

Forward ó A Gentle Nudge

Places emotional awareness into the context of the life journey of the average male leader.

Introduction ó The Journey

Presents the emotional lock up that spurred the author on his journey to emotional awareness. Explains and outlines the study

Chapter 1 - Challenges, a Model, and Motivation

Helps us see how society and Christian culture have influenced male leaders not to connect with their emotions. The example of how the Lord Jesus dealt with emotions stands in stark contrast to what our cultural context tells us. Intentionality and motivation are crucial in the pursuit of emotional awareness.

Chapter 2 - Emotions and Scripture

Explains what the Bible teaches us about emotion and considers definitions of related terms.

Chapter 3 - Emotional Awareness, Leadership, and Scripture

Defines what emotional awareness is and how it relates to the well-developed and popular skill known as emotional intelligence. This

chapter also describes how awareness affects male leadership performance and how it appears in Scripture.

Chapter 4 - Increasing Emotional Awareness

Contains an exercise designed to help leaders to recognize and trace their emotions to their source.

Chapter 5 ó Building a Redemptive Environment

Encourages leaders to build a redemptive environment around them where they can continue the process of transformation through the renewing of your mind.

Conclusion ó Take Initiative ó Don't Give Up ó Press On

Encourages leaders to reflect and remember three familiar truths that Paul expressed to the Philippians.

A copy of the Men's Emotional Awareness Study is presented in Appendix 5.

Methodology of the Study Project

The methodology of this study is straightforward. The Men's Emotional Awareness Study described above will be tested using a test and control group and employing LEAS as the measurement tool. Our methodology will include the following process:

1. Invitation - Potential and actual male leaders will be invited to participate in the study. Our principal aim is to involve men under 45 years old.
2. Registration - Volunteers will then register for the study on-line. An identification code for the leader is established and information related to

his age, post-high school education, and family and spiritual history are secured. Registration questions are listed in Appendix 3.

3. Group Division - Registered participants will be divided into two groups, namely a test group and a control group. Care will be exercised to assure that the control group resembles the test group with regard to age distribution. The control group will be limited to one third the size of the test group.
4. Survey A - The emotional awareness of the test and control group will be assessed through the use of the LEAS. From hereon the groups diverge.
5. Test Group Sequence - The test group will take the Menø EA Study and then be reassessed with LEAS.
6. Control Group Sequence - The control group will reverse this order; they will be reassessed using LEAS and then do the Menø EA study.
7. Post-Study Survey - Following their respective sequence both groups will be invited to fill out a Post-Study Survey that gathers feedback and helpful information. Post-study Survey questions are presented in Appendix 4.

With the exception of the initial invitation which is extended by the author, all communication with participants is conducted by a Study Coordinator. All contact is made through a private E-mail address exclusively established for the study.

The Registration, both LEAS surveys, and the Post-Study Survey are conducted on Survey Monkey, an on-line survey instrument. The Menø EA Study is sent as an electronic document and participants are encouraged to either read the study on screen or to download and print the study.

Scoring LEAS will be done by two independent scorers. LEAS scores are calculated by averaging the evaluations of the two scorers. When the evaluations of the scorers differ by more than 3 points they consult to arrive at a consensus score. Confidentiality of test results is important for both the participants and the integrity of the study. Participants need to be confident that their identity will not be divulged without their expressed written permission. The integrity of the project requires that the data not be linked to the names of the participants during analysis.

Results of the study will principally focus on the score differences the two LEAS scores between the test and control groups. Greater detail of the evaluation will be addressed in Chapter 5.

Myers-Briggs Type Indicator®

Personality is one of the background factors that we would like to evaluate in relation to emotional awareness. Nearly all CAM leaders have taken the Myers-Briggs Type Indicator® (MBTI®) instrument to discover more about themselves.

MBTI® is a system that identifies psychological preference of how we use our mind. These habits of the mind lead to many differences among individuals. As we act on our type preferences, our behavior and personality come to reflect our unique approach to the world and to relationships.

One way to understand types has to do with what are called temperaments. Created by David Keirsey and Marilyn Bates, these two-letter combinations are simply the middle two letters extracted from a person's MBTI® type. Temperaments are useful because they allow you to know just two letters of someone's MBTI® type and still make some pretty accurate predictions about his or her behavior.

The four temperaments are NF, NT, SJ, and SP. A description of how these four temperaments are determined and function in the workplace is explained in Appendix 2.

Expectations and Summary

This chapter defines the primary goals of the study and the methodology to be followed. The principal goal is to determine if emotional awareness can be increased in male leaders through an interactive study written in a redemptive framework. Both the LEAS and the Menø EA Study are explained and an outline of the later is presented. The chapter defines a process that integrates an interactive study designed to heighten EA (Menø EA Study) with a tool that measures EA (LEAS) to meet the principal goals of this thesis.

Since emotional awareness is a skill that can be increased my expectation is that the test group will collectively demonstrate a better EA response in the second LEAS survey than the control group. I also expect that correlations may be found between changes in EA with the background of leaders (e.g., age, birth order, personality type, education, or marital status.)

The next chapter presents the results of this study.

CHAPTER 5

OUTCOMES

Overview of this Chapter

This chapter presents the results of the Menø Emotional Awareness Study (Menø EA Study) project. To accomplish this Chapter 5 is divided into two parts. The first part shares the details of the project and presents the data that was generated. Test data that relates to the primary objectives of this thesis is presented in Tables 1 and 2.

The second part of this chapter presents an analysis of the data as summarized in Tables 3 through 5 and discusses the results.

A summary is included.

Project Details and Data

A total of 32 male leaders of CAM ranging in age from 29 to 56 were divided into two groups; a test group of 24, and a control group of 8. The study ran for about a month, from December 15 through January 15, and proceeded as planned. A total of 28 men completed the study.

Tables 1 and 2 display the study data relative to the test and control groups respectively. Leaders are individually identified by an ID number that carries a T or C prefix, indicating which group they belong to. Both tables present the emotional awareness baseline, the change of emotional awareness observed, the Myers-Briggs profile, and the leaderø age. Table 1 also includes the time the leaders of the test group reported that they invested taking the Menø EA Study.

Table 1. Test Group Data, by ID Number and Age

Leaderø		EA	EA	Myers-Briggs	Study
ID	Age (Yr.-Mo.)	Baseline (LEAS)	Change (LEAS)	Type	Time (Hrs.)
T1	56-8	67	2	ESFP	n/a
T2	55-2	56	10	INFP	2.5
T3	49-3	70	1	ISTJ	4
T4	48-5	62	10	INTJ	4
T5	48-3	58	n/a	n/a	n/a
T6	46-9	81	11	ENTJ	4
T7	44-9	77	17	ENFP	6
T8	43-9	78	-3	ESFJ	n/a
T9	42-5	65	n/a	ENFP	n/a
T10	41-8	58	9	ESFP	8.5
T11	41-3	54	7	ISTP	3
T12	41-3	87	-5	ISTJ	2
T13	40-9	60	10	ENTP	5.5
T14	39-7	66	9	ENTP	4
T15	39-1	60	n/a	ENFP	n/a
T16	37-0	81	3	ENFP	n/a
T17	35-9	77	-13	n/a	2.5
T18	35-8	80	n/a	ENFP	n/a
T19	34-4	71	3	ESTJ	4.5
T20	33-10	62	14	ENFP	3
T21	33-7	62	11	ESFJ	5.5
T22	33-5	67	-3	ESTP	20
T23	31-11	57	1	INFP	4.5
T24	29-2	72	10	ENTP	4

Table 2. Control Group Data, by ID Number and Age

Leaders		EA	EA	Myers-Briggs
ID	Age (Yr.-Mo.)	Baseline (LEAS)	Change (LEAS)	Type
C1	49-7	61	-3	ENFP
C2	47-1	52	-2	ESFP
C3	40-4	73	5	INTJ
C4	36-1	68	-3	ESTJ
C5	34-9	58	6	INTJ
C6	34-4	74	5	INTJ
C7	34-3	65	4	ENFJ
C8	33-5	62	-9	ENFP

EA baseline and related change values are displayed here as rounded to the next whole number. It should be noted that 4 participants of the test group (T5, T9, T15, and T18) did not complete the second LEAS survey, therefore their EA change is marked as not available (n/a). Negative numbers associated with changes in EA indicate a measured decrease in emotional awareness as indicated by the second LEAS survey.

The Myers-Briggs type preference presented here was established on a previous occasion outside the scope of this study. These results are listed in standard Myers-Briggs type code. When the data is not available it is indicated as n/a. Please refer to Appendix 2 for more information.

Study time refers to the time in hours that the leader recalls he invested in the Men's EA Study. Study times were not reported by all leaders. When the data is not available it is indicated as n/a.

Results

Analysis of the data is summarized in Table 3. The average change in emotional awareness of the test group exceeded that of the control group in all ages tested. The deviation of those changes from the average EA baseline was 4.7% higher for the test group under 45 years of age, and more than 7% higher for all men in the test group.

Table 3. Changes in Emotional Awareness, by Group and Age

Group Age Range	Group Size	Average EA (LEAS)	Average Change in EA (LEAS)	Deviation (%)
Test				
All	20	68	5.0	7.3
Over 45	5	67	6.5	9.6
Under 45	15	68	4.4	6.5
Control				
All	8	64	0.0	0.0
Over 45	2	56	-3	-5.3
Under 45	6	66	1.2	1.8

Data does not support any consistent trends in the affect of marriage, age, education, or on changes in EA. However, a trend was noted in comparing results of leaders with differing temperaments. Male leaders with intuitive temperaments experienced 3-4 times more change in their emotional awareness than their sensory counterparts. Table 4 displays these results.

Table 4. Change in Emotional Awareness, by Temperament

Temperament (Myers-Briggs)	Group Size	Average EA Change (LEAS)	Deviation (%)
NF	4	10.	92
NT	5	9.4	81
SJ	5	0.8	-85
SP	4	2.3	-56
ALL	18	5.2	-

In Table 4 deviation values express the variation of the average EA change for the specific temperament from the average change of all men tested. The deviations are positive for the intuitive temperaments and negative for the sensory temperaments. The group size is limited, but the results are noteworthy.

Table 5. Change in Emotional Awareness, by Study Time

Study Time (Hrs.)	Group Size	Average EA Change (LEAS)	Deviation (%)
2 - 2.9	3	-2.7	-158
3 - 3.9	2	6.5	41
4 - 4.9	7	6.1	34
5+	5	8.8	91
ALL	17	4.6	-

Data also supports that changes in emotional awareness are affected by the length of time spent in the Menø EA Study. Table 5 indicates the general trend that emotional awareness is increased as study time increases. Here deviation values express the variation of the average EA change for specific time ranges from the average change of all men that reported. EA increased most among men who invested 5 hours or more in the study.

Finally, the effectiveness of the study was also evaluated subjectively. In the post-study survey each leader was asked 2 questions; 1) how effective was the study at stimulating his pursuit of further growth of emotional awareness, and 2) would the leader recommend the study to another.

Table 6. Respondents, by Personal Impression of Study

Personal Impression	Respondents		
	Test Group	Control Group	Total
Effectiveness			
Very Effective	4	0	4
Effective	9	4	13
Uncertain	4	1	5
Recommend			
Yes	14	4	18
No	3	1	4
Respondents	15	5	20

The results of those questions, presented in Table 5, demonstrate that 77% felt that the study was effective or highly effective at stimulating further study, and 82% said that they would recommend the study to other leaders.

While not the principal focus of this thesis, trends between baseline EA levels of male leaders and education, functionality of their birth home, and temperament were noted.

Discussion

The results of this study project support our thesis that emotional awareness among male leaders can be heightened through an interactive study presented in a redemptive framework. While superior increases ranging from 4.7% to 7% may seem small it should be pointed out that the learning conditions were informal, the study period overlapped a holiday season, and the testing was Internet based.

Increases in emotional awareness are best achieved by men who demonstrate they are able, motivated, and responsible in their study of the subject. Those men whose EA level dropped after the study displayed symptoms that they had lost interest in the study or were pressured for time.

Summary

The results of this study project support our thesis that emotional awareness among male leaders can be heightened through an interactive study presented in a redemptive framework. The average change in emotional awareness of the test group exceeded that of the control group in all ages tested. The deviation of those changes from the average EA baseline was 4.7% higher for the test group under 45 years of age, and more than 7% higher for all men in the test group.

The data did not support any consistent trends in the effect of marriage, age, education, or the atmosphere of the home during childhood on changes in EA. However, EA increased most among men who invested 5 hours or more in the study. It also increased most among men who have intuitive temperaments.

77% of the leaders felt that the study was effective or highly effective at stimulating further study, and 82% said that they would recommend the study to other leaders.

While not the principal focus of this thesis, trends between baseline EA levels and education, functionality of birth home, and temperament were noted.

With the study project completed we now summarize what has been learned and discuss the implications.

CHAPTER 6

SUMMARY AND FUTURE STUDIES

Overview of this Chapter

This sixth and final chapter summarizes the findings and implications of this thesis and discusses recommendations were a future study planned. In order to accomplish these objectives Chapter 6 is divided into five parts. Part one presents answers to the research questions posed in Chapter 1 and summarizes the importance of emotional awareness of leaders.

Part two presents three recommendations were a future study conducted.

The third part discusses the implications of what was learned. This will include applications for the church, other ministries, and CAM International.

What the author has learned that may be of value to others is presented in part four, and finally, part five includes a personal reflection.

What Was Learned

In summarizing what was learned in this study the material is divided into two parts. First, the research questions defined in Chapter 1 are answered in the order they are posed. Then the way in which EA heightens the performance of the leader is discussed.

Response to Research Questions

1. What are emotion and emotional awareness?

Emotion is an evaluation of some object, event, or situation in the world about me in relation to me, or according to my norms. Emotions were given to enable us to identify

and communicate with our creator. They are also crucial to interpersonal communication and problem solving. They are not a nuisance to be squelched or ignored; rather, emotions need our attention. They tell us and others around us what we believe and value. Scripture teaches that we are responsible for what we feel. We must manage our feelings. When we fail to do so, the consequences can be tragic.

Emotional Awareness means knowing that feelings are present in oneself and others. It proceeds from a scan of one's feelings, the indicators that inform you and others how you are responding to experience in real time.

In Scripture, emotional awareness is seen behind the decisions and actions of individuals as they take into account their own feelings and/or when they know how others will feel and likely respond to circumstances.

2. How does one develop emotional awareness?

Emotional awareness is a skill that naturally develops during childhood. The sense of self, ability to detect bodily changes when we are emotional, the consciousness of what occurred, and who or what caused some event or change are all necessary prerequisites. Gender, social maturity, and culture all play significant roles in shaping our sense of awareness.

3. How does emotional awareness affect the performance of a Christian leader?

Emotional awareness provides a leader with information critical to his decision making, personal spiritual development, self-management, empathy, ministry to others, and ability to mitigate positive outcomes.

EA is a key element in emotional intelligence, the ability to perceive, use, understand, and manage emotions. It embraces how leaders handle themselves and their relationships.

4. How can emotional awareness be increased?

EA can be developed by practicing three activities: 1) putting emotional experience into words, 2) overcoming avoidance and promoting processing of that experience, and 3) by identifying emotion in awareness and reflecting on the experience to create new meaning.

5. Can the emotional awareness of male leaders under the age of 45 be enhanced through guided self-assessment and study? If so, then how much?

The outcomes of this project support our thesis that emotional awareness of male leaders under 45 can be enhanced through an interactive study. The average change in emotional awareness of the test group exceeded that of control group in all ages tested. Change in baseline levels of emotional awareness in the test group under 45 exceeded the control group by 4.7%.

6. What background factors of the leader (age, birth order, birth home functionality, personality type, education, marital status) most affect the growth of emotional awareness?

EA increased most among men who invested 5 hours or more in the study. It also increased most among men with intuitive temperaments. A correlation of marriage, age, birth order, education, or functionality of birth home on changes in EA was not observed.

While not the principal focus of this thesis, trends between baseline EA levels of male leaders and education, functionality of their birth home, and temperament were noted.

The Importance of Emotional Awareness of Leaders.

Emotional awareness provides a leader with critical insight on two levels. First, on a personal level it equips him with valuable insight regarding: 1) his personal emotional state, 2) his true belief system and values, 3) unresolved issues that may need to be dealt with, and 4) emotions in context of his personal emotional journey.

Consciousness of one's present emotional state advises the leader how his perception of reality is being colored at the moment. This information is helpful in formulating a proper response. It also advises the leader of his capacity to make decisions.

Knowledge of one's practical belief system is important to spiritual evaluation and transformation. Connecting a leader with his emotion gives him more tools with which to live life in harmony with Scripture. Unfortunately, the opposite is also true. Disconnecting a leader from his emotion enhances his natural tendency to live outside of Scripture.

Persistent emotional overreaction may indicate that a leader harbors feelings from unresolved issues in his past. Or, he may need wounds healed. By redeeming his past a leader can experience grace and healing, and thereby be empowered to offer hope to others.

Understanding his personal emotional journey grants a leader the power to place his current emotion into the context of personal history. Context enables the leader to

understand why he responds or feels the way he does at a given moment. This creates a new level of self-understanding and self-management under the Holy Spirit's guidance.

Secondly, emotional awareness also provides a leader valuable insight about others around him. His awareness informs him about, 1) their emotional state in real time, 2) their belief system and values, 3) their unresolved issues that need attention, and 4) their responses in the context of their emotional journey.

This insight enables the leader to make wise decisions that fold emotional information into thinking and planning. It also equips the leader to affirm Biblical beliefs and challenge non-Biblical thinking. By understanding the emotional journey of the family member or colleague a leader can predict responses to breaking news or pending decisions and mitigate factors in such a way that assures a more favorable outcome.

Future Projects

If a project of this nature were undertaken in the future I would make three recommendations. First, introduce accountability into the test procedure. Accuracy of the EA measurement could be augmented by introducing accountability into the testing procedure. I suspect that Internet testing fostered attitudinal variations of the leader when working through LEAS on-line. For example, if a leader is disillusioned by the study or pressured by time constraints he might not give as much energy to answering the questions. By conducting the LEAS evaluation in the presence of a second party these affects might be lessened.

Secondly, enhance the impact of the instruction. This can be done by increasing the time and quality of the interaction with the material and by fortifying its content. Time and quality of interaction with the material can be increased by expanding the

interactive questions, adding exercises that require greater reflection, and involving third parties in assignments. If leaders were asked to sit down with their spouse and process a recent experience by verbalizing and evaluating the emotion in light of Scripture learning would be heightened. Presenting the material in a format that can be used by individuals, couples, or small groups could integrate all three ideas.

More exercises designed to increase awareness should be added. Consider specific exercises to increase vocabulary of commonly felt emotions. Also, an assignment to work through emotions with a spouse or trusted friend would add a helpful learning dimension.

Also, more real life examples that illustrate the principles would help to hold interest and increase learning.

Finally, add content related to a leader's identity in Christ to the study. Erroneous messages that we learned in the past need to be replaced with the Biblical truth of who we are in Christ.

These three recommendations would improve accuracy of results, heighten learning thereby enhance the change desired, and provide more truth to help leaders grow in their emotional and spiritual life.

Implications

The implications of this project for ministry are as large and as important as the scope and role of leadership. In this section I plan to discuss how what was learned should affect the church and other ministries and CAM International.

Implications for the Church and Other Ministries

This project speaks into the church in America where clear biblical teaching on emotions needs attention. Instruction must exceed the tradition of pointing out right and wrong emotions. A balanced and thorough Biblical perspective of emotion must be taught in Evangelical circles. Since Scripture teaches that leaders are responsible for their feelings the church must teach men what feelings are and how to manage them in the Christian life.

EA is not a term that is used in our homes, churches, seminaries, and counseling rooms, or seen in literature. Yet, its value to personal development and ministry performance is vital. While all leaders would benefit from increasing emotional awareness, heightening the skill among male leaders would impact the Christian community across America.

This study indicates that increased EA is dependent on factors related to learning. The more a man is able, motivated, and faithful to learn and grow in emotional awareness the more he will grow. This emphasizes the need to motivate growth and teach emotional awareness effectively.

An element of emotion and emotional awareness should be added to the curriculum of all leader training disciplines. Specific venues would include:

- É Churches, mission agencies and other Christian organizations.
- É Ministries that equip and edify leaders.
- É Christian counselors and member care entities.

A Christian perspective on emotion and its relationship to spirituality and leadership needs to be fortified with greater theological reflection. Elliot, Rima and

Scazzero are modern day pioneers who have made valuable contributions to the church. Yet until emotion and emotional awareness find their place in seminary curriculums the application of this vital theme will be limited.

Implications for CAM International

CAM is committed to becoming a redemptive organization, an organization that guides leaders into finding and releasing the power of their own redemptive stories. We trust that leaders, as trophies of God's grace, will speak hope and healing into the hearts of others. Emotional awareness plays an important role in life of the redemptive leader as he processes his successes, tragedies, wounds and failures. CAM's commitment to redemptive leadership will further strengthen our resolve to teach a Biblical perspective of emotion and emotional awareness.

The fact that more than 30 actual and potential male leaders in CAM have been exposed to emotional awareness is a solid first step to affecting the culture of the organization. A portal now exists for follow up and continued interaction into these households.

Teaching on emotional awareness will be expanded through Quest, CAM's leadership training program. The Men's EA study guide and related articles will be added to our Intranet site for CAM missionaries.

Implications will be seen in our mission community. Increased emotional awareness will fortify our efforts to bring better balance between doing more for Christ and being more Christ-like. The natural extension of this culture change will be seen in the fruit of CAM's ministry, namely among the disciples, churches, seminaries and missionaries of the Spanish-speaking world.

Value to Others

I have learned that emotion is a gift, a valuable gauge, and a responsibility. Emotion enables men to experience life and relationship somewhat like God does. It allows us to identify and communicate with him at a level that is complete and meaningful.

Our emotions also reveal our convictions, beliefs, and values. A spiritual man because of his love for God and knowledge of truth should react to life and its experiences as God would. Every day there are circumstances in this world that move God to feel anger, joy, compassion, delight, rage, grief, and jealousy. Our reactions to those circumstances should run parallel to his.

But, there are also emotions that God would never feel, or not feel in certain circumstances. He instructs us not to be anxious, or bitter, or to lust over a woman that is not our wife. There are also certain moments when anger, jealousy, and delight are not correct.

The point is that emotion is a marvelous attribute that God has shared with us. We should feel free to feel, and to express our feelings in appropriate ways. But, God also holds men responsible for what they believe, value, and feel. That means men need to evaluate and manage emotion in light of Scripture.

By heightening emotional awareness a man can become more conscious of his own feelings and the feelings of others in real time. This provides him insight for decision making and understanding people around him. But, it also provides a state of mind with which to manage and evaluate personal beliefs and values. The evaluation of feelings in the light of Scripture can lead to a renewing of the mind and spiritual

transformation. It can also lead to an inner healing through redeeming the past. That transformation and healing serves to increase our awareness.

The sooner a man begins to recognize, understand, and manage his feelings, the sooner he will begin to know the man God created him to be, and be that man.

Personal Reflection

This project has climaxed a season of growth and development for me personally. Beyond the benefits of research, reflection, and writing I can attest to the fact that a transformation has occurred within. Heightened emotional awareness and healing has produced greater composure and opened a new ministry portal. The emotions imbedded in daily interactions with those around me are recognized more readily. This enables me to respond in ways that I hope will edify.

A new day is dawning and the journey continues! Yet, this powerful experience burdens me for men whose personal lives and ministries are still hampered by a lack of emotional awareness.

Our society in general and the Church in particular yearn for leaders who can relate to them intellectually, emotionally, and socially. Theologically discerning people want solid teaching, but they hunger for truth that can minister to their whole person. Unfortunately, the Church in America does not explain what the Bible has to say about emotion and its relationship to spiritual health and development. Most Evangelicals do not understand how their feelings mirror their thinking and reveal their beliefs and values. They do not know how to manage feelings, to learn from them, or to transform them. The absence of Biblical teaching about emotion in seminary classrooms is reflected in our

pulpits and church leaders. Consequently, our congregations are filled with men who are unable to integrate emotion with spirituality.

Christian writers have begun to address this disconnect. Titles on leadership that speak to the importance of emotional development are emerging, but a Biblical theology of emotion is sorely needed for the church in America.

My hope and prayer is that the discipleship movement currently being awakened in our country will present Christ as we see him in the New Testament; one who was free to express his feelings, and yet was free from the control of feelings.

Christ-likeness necessitates the redemption and transformation of fallen men; men created in the image of God. Each of us must assure that the curricula we employ for being and making disciples include balanced Biblical instruction on emotion and emotional awareness.

APPENDIX 1

LIST OF COMMONLY FELT EMOTIONS

List of Commonly Felt Emotions¹

Adored	Afraid	Angry	Annoyed
Anxious	Apologetic	Ashamed	Blessed
Blissful	Bored	Bothered	Broken
Bubbly	Cautious	Cheerful	Confident
Content	Curious	Delighted	Depressed
Determined	Disappointed	Disgusted	Disturbed
Embarrassed	Empty	Energetic	Enlightened
Enlivened	Enraged	Enthusiastic	Envious
Excited	Exhausted	Flirtatious	Foolish
Fragile	Frightened	Frustrated	Glad
Guilty	Happy	Hopeful	Hopeless
Horrificed	Hurt	Hysterical	Indifferent
Infatuated	Interested	Irritated	Jealous
Joyful	Lively	Lonely	Loved
Loving	Mad	Nervous	Obsessed
Pleased	Proud	Regretful	Relieved
Respected	Restless	Sad	Satisfied
Scared	Scattered	Secure	Shy
Smart	Sorry	Strong	Surprised
Suspicious	Terrified	Thrilled	Tired
Unsure	Upset	Vivacious	Vulnerable
Worried	Worthless	Worthy	

¹ Matthew McKay, Jeffrey C. Wood, and Jeffrey Brantley, *The Dialectical Behavior Therapy Skills Workbook* (Oakland: New Harbinger, 2007), 75-76.

APPENDIX 2

THE FOUR TEMPERAMENTS

Otto Kroeger and Janet Thuesen offer this helpful description of temperament based on the Myers-Briggs Type Indicator[®].¹

A Description of the Four Temperaments

One shortcut we believe to be helpful in making Type-watching easier to learn has to do with what are called temperaments. They are special two letter combinations, created by David Keirsey and Marilyn Bates. Temperaments are useful because they allow you to know just two letters of someone's type and still make some pretty accurate predictions about his or her behavior. So, even if we don't know how all four letters fit together, the two-letter Temperament helps us predict such things as how people teach, learn, lead others, socialize, manage money and relate to others.

The first letter of a Temperament is either S or N. The second letter of a Temperament is determined by what the first letter is.

If you're an iNtuitive: Your preference for gathering data is abstract and conceptual. The second most important preference in reading your Temperament is how you prefer to evaluate the data you gathered: objectively (Thinking) or subjectively (Feeling). For iNtuitives, then the two basic temperament groups are NF and NT.

If you are a Sensor: Your preference for gathering information is concrete and tactile. The second most important preference is not how you evaluate the data but what you do with them. Do you organize them (Judging) or continue to take them in, perhaps even seeking more (Perceiving)? So, for sensors, the two Temperament groups are SJ and SP.

Accordingly, each of the sixteen types falls into one of the four temperaments:

<i>NF</i>	<i>NT</i>	<i>SJ</i>	<i>SP</i>
ENFJ	ENTJ	ESTJ	ESFP
INFJ	INTJ	ISTJ	ISFP
ENFP	ENTP	ESFJ	ESTP
INFP	INTP	ISFJ	ISTP

¹ Otto Kroeger and Janet Thuesen, *Type Talk at Work* (New Your: Dell Publishing, 1992), 51-55.

We're not saying that when you've seen one NT or NF, SJ, or SP you've seen them all. There are still sixteen distinct types, each with differences. Temperaments, however, do provide us with some genuine and useful tools for developing Type-watching skills.

Styles of the Four Temperaments

The NF Temperament

NFs look at the world and see possibilities (iNtuition) and translate those possibilities inter- and intrapersonally (Feeling). They eat, sleep, think, breathe, move, and love people. They are the idealists of life and tend to serve causes that advance human interests: teaching, humanities, counseling, religion, and family medicine, for example. But their sensitivity leads them to personalize and form of criticism, often resulting in their needlessly feeling hurt. Overall, NFs feel that the most important thing is to be in harmony with themselves and with others. Everything else falls into place.

The NT Temperament

NTs gather data consisting largely of abstractions and possibilities (iNtuition), which they filter through their objective decision-making process (Thinking). Their driving force, in their never-ending quest for competence, is to theorize and intellectualize everything. Driven to try to understand the universe, they ask "Why?" (or "Why not?") of everything. NTs are enthusiastic pursuers of adventures who, in their enthusiasm, may take risks that unintentionally imperil people close to them.

The SJ Temperament

SJs' information gathering process is practical and realistic (sensing), to which they prefer to give organization and structure (Judging). SJs' purpose in life is to belong to meaningful institutions. They are trustworthy, loyal, helpful, brave, clean, and reverent. They are stabilizing traditionalists. As Judgers their tendency is to organize-people, furniture, projects, schedules, and entire companies. Just as people are integral to NFs, and conceptualization integral to NTs, SJs thrive on procedure. They have a procedure for everything.

The SP Temperament

SPs' data collection is practical and realistic (Sensing), to which they bring spontaneity and flexibility (Perceiving). This combination makes them the original "now" generation. Their sensing grounds them in the reality of the movement, and their Perceiving keeps them open for other ways of dealing with that reality. The only things an SP can be sure of is the moment; a long-range plan is a contradiction of terms. Their quest is for action, leading them to "act now, pay later." SPs are attracted to careers that have immediate, tangible rewards. Although they are frequently misunderstood because of their somewhat hedonistic, live-for-now nature, they make excellent negotiators and troubleshooters.

APPENDIX 3

STUDY REGISTRATION

The following questions were included in the on-line registration for the study.

1. Preferred E-mail address.
2. Date of birth.
3. Years of post-high school education completed.
4. Marital Status
5. If married, how many years have you been married?
6. If you know your Myers-Brigg profile, please enter it below.
7. How many brothers and sisters were you raised with?
8. Where were you in the birth order?
9. How would you describe your home as a child? Choose one of the following.
 - Highly Functional
 - Somewhat Functional
 - Uncertain
 - Somewhat Dysfunctional
 - Highly Dysfunctional
10. What three words or phrases would best describe the environment you grew up in?
11. At what age did you come to a saving knowledge of Christ?
12. Who were the three most spiritually influential people in your life?
13. What five events in your life (positive or negative) have had the greatest influence on your personal formation? (Please exclude experiences of trusting Christ, marriage, or education.)

APPENDIX 4

POST STUDY SURVEY

All leaders that completed the study and surveys were asked to respond to the Post-Study Survey. Participation was voluntary.

The following questions were asked in this survey.

1. Please enter your date of birth.
2. How much total time did you spend on the study including reading, interacting with and talking about the study with someone else?
3. How would you rate this study at stirring your interest to pursue growth in emotional awareness?
 - Very effective
 - Effective
 - Uncertain
 - Ineffective
 - Very ineffective
4. What parts of the study were most helpful? Please indicate the top five in order of helpfulness by entering numbers 1 to 5, with 1 indicating most helpful.. Please choose only 5.
 - Story about Josh and Kate
 - Personal Journey of the Author
 - Emotion Void in modern Evangelical circles
 - Jesusømodel: Freedom to express | Freedom from Control
 - Barriers produced by society
 - Barriers produced by personal choices
 - Consequences of not being emotionally aware
 - Emphasis on being intentional
 - Definitions of emotion, emotional awareness and EI
 - Exercise to recognize emotions in yourself
 - Searching for the source of emotions
 - Building a redemptive environment
 - Three thoughts from Philippians
5. What would you like to see addressed or developed more in a brief study like this?
6. Would you recommend the study (with revisions) to a friend?

APPENDIX 5

MENØS EMOTIONAL AWARENESS STUDY

Heightening Emotional Awareness in Leaders A Study for Men

This study was developed in partial fulfillment of the requirements of the Doctor of Ministry degree at Gordon-Conwell Theological Seminary. Possession and use of its content is limited to those formally registered in the Menøs Emotional Awareness study sponsored by the author. Please refrain from circulating or distributing electronic or hard copies without express permission from Dan Wicher at dwicher@caminternational.org.

Foreword

A Gentle Nudge

Graduating from college catapults a man from a somewhat ideal place into the real world. A career, marriage and children cement the transition.

Life in the real world is hard, fast and demanding. Ministry, especially the cross-cultural variety, increases stress to levels far above average. Men with young families in this ambient often run on autopilot – almost by an inner-scripting. Many don't think too seriously about why they do what they do, or how they really feel about it. Much of what I accomplished in those years was done by gut intuition mixed with emotion and heavily influenced by the expectations of other people.

As the kids grow and the nest empties and life's pace begins to slow men begin to reflect. During this period they often acquire insight as to how and why they perceive life the way they do. Just as a pair of glasses can be taken off, analyzed and understood so too a man at this stage can look at his values, motives and feelings and understand why he sees reality the way he does.

This reflective stage is often characterized by new freedom and priorities. Men begin to assess their thoughts and feelings. In many cases they become more stable, more focused and perceptively wiser. Seasoned veterans are more effective in ministry probably not so much for what more they know about God, the world, culture or methods, but by what more they know and understand about themselves. This self-understanding enables them to recognize their utter dependency on God and His truth, and to better understand others.

One of the keys to this self-understanding involves knowing when feelings are present in one self and in others. Experts call this trait emotional awareness. As you will see, emotional awareness is considered a fundamental skill for personal development and ministry effectiveness. But, studies indicate that men are less aware than women when it comes to recognizing and processing emotion.¹ Experts state that emotional awareness can be developed through proper assessment and introspection, but reflection and reassessment naturally occur when a man is at mid-life.²

Imagine what would happen if emotional awareness could be heightened earlier in a man's life, let's say in his early 40s or even in his 30s? What would it mean for the cause of Christ, for his wife and family, and for himself?

This study is designed to nudge you in that direction. The sooner you begin to recognize, understand and manage your feelings, the sooner you'll begin to *know* the man God created you to be, and *be* that man.

Introduction

The Journey

In a scheduled appointment, Josh and Kate (not their real names) sat in my office to review with me the reasons for their resigning from CAM. I had no idea what was coming. I knew the couple well. In his 30s Josh gave up a successful and secure career to go to Bible College. I remember how he and Kate raised their support. Josh and Kate are simply great folks. They're great parents and servants. They love the Lord, they love people, and share the gospel regularly. Several reasons were given why they were coming to the States to accept an associate pastor position, but the primary motive related to their son. Their 13-year old had been sexually abused by the youth leader at the new fledgling church that the family had helped to start. Josh and Kate were coming home to put their son into new surroundings and to get him counseling.

As I sat there listening to the details of this tragic story I remember how a wave of emotion swept over me. It was all I could do to control the pain, sadness, and anger I felt which was punctuated with moments of rage. How could this dear couple who had given up life as they knew it in obedience to Christ, go and preach the gospel only to have what was dearest to their hearts wounded for life? How could this be? The news paralyzed me. For the rest of the interview I sat rather silently and wrestled with the overwhelming emotion churning inside. All the time I listened I fought back tears. Somehow God got us through a short prayer together, and Josh and Kate were on their way.

The Bible teaches us to rejoice with those that rejoice; mourn with those that mourn, (Romans 12:5) but that day I needed to minister to these dear friends beyond tears. Josh and Kate needed hope from God's Word.

Later, as I reflected on what I'd term my emotional lock up, I realized that I had been there before. In fact, I had been there many times before. I could identify instances when while interacting with people, emotion overwhelmed me and rendered me unable to say what needed to be said. Soon I compiled a list of those moments, as many as I could remember; including the names of the people, the mood of the moment, the issue that emerged, what I did, and what I should have done. Soon a pattern emerged. Then I asked myself, why? Why does this happen to me?

My pursuit of the answer to those questions launched me on a journey that is affecting major change in my life. By God's grace, I've gained composure and encountered new freedom to minister to people when I must speak to them heart-to-heart.

When I consider my journey and observe and listen to colleagues and friends I'm convinced that the personal development, execution of ministry and stability of many male Christian leaders are hampered by the lack of emotional awareness. Pastor Peter Scazzero shares this concern. He writes, "What concerns me are the many Christian leaders I meet who are emotionally numb. They are not aware of anything that could be called feelings or emotions. When you ask them how they feel, they may use the term 'I

feelö but in actuality they report only a statement of fact or a statement of what they think. Their emotions are in a deep freeze. Their body language, tone of voice, and facial expressions indicate that emotions are present, but they are not aware enough even to identify them.ö³

Our society and Evangelicalism in America have not encouraged Christian men to connect with their feelings. The consequences of this disconnect bleed through into everyday life.

Samuel Rima correctly states, öIf we are ever going to fulfill our Calling and achieve our life goals we will be required to learn how to master our emotions so they do not end up mastering us. The absolute reality is that whatever is taking place on the inside of our life will ultimately work its way out into public view in the form of moods, behaviors, attitudes, and actions that will undoubtedly have an impact on our exercise of leadership.ö⁴

Character and ministry effectiveness are largely influenced by how you and I master our emotions. Increased awareness opens a portal to currents flowing in your own life giving you access to what is going on inside. It can lead to self discovery, spiritual growth and deeper personal development, especially when you understand their purpose in God's economy. Heightened awareness also makes you more aware of the emotions of others around you, information critical for effective ministry.

The following study seeks to heighten your emotional awareness. To accomplish this five chapters are presented. Chapter One, entitled *Challenges, a Model and Motivation*, helps us see how society and Christian culture have influenced men not to connect with their emotions. The example of how the Lord Jesus dealt with emotions stands in stark contrast to what our cultural context tells us. Jesus models the freedom to express emotion and freedom from the control of emotion. Intentionality and motivation are crucial in the pursuit of emotional awareness. The truth is we cannot be spiritually mature without becoming emotionally mature.

In Chapter Two we look at *Emotion and Scripture*. Here we glance at what the Bible teaches us about emotion and consider definitions of related terms.

Chapter Three defines what emotional awareness is and how it relates to the well-developed and popular skill known as emotional intelligence. Entitled, *Emotional Awareness, Leadership, and Scripture*, this chapter also describes how awareness affects leadership performance and how it appears in Scripture. This chapter will give you some basic tools for your personal development work.

Chapter Four is designed to help you increase your emotional awareness by teaching you how to recognize and trace your emotions to their source. An exercise also encourages you how to redeem events from your past.

In the final chapter, you'll be encouraged to build a redemptive environment around you where you can continue growing in awareness through the process of transformation and the renewing of your mind. Here, the important elements of the spiritual disciplines are discussed.

Each chapter is short and concludes with several personal interactive questions. I am indebted to my good friend and colleague Michael Kerns for his suggestions and encouragement in this area.

While the study guide could be certainly be read in one setting, it is recommended that you read and interact with no more than a chapter a day. Soak in and reflect on what is presented. Discuss concepts that intrigue you with your life mate or a trusted friend. Allow time to process what you discover.

Chapter One

Challenges, a Model, and Motivation

If ever there was a moment when the church and society needed stable, balanced, and mature leaders that lead with integrity it is today. The growth of post-modern thought, secularization of society, and disintegration of the family has torn America from its moorings. People are searching for credible voices to follow, for leaders who are oriented toward reality, and are able to connect with others and build trust. The truth is we all deal with some level of dysfunction in our lives. There are no perfect leaders. When we can see ourselves and what we are doing, we can always do something about it. But, the trouble that our imperfections can cause is very escapable, to the degree that we can observe them.⁵

Emotional awareness is a skill that is fundamental to personal development, spiritual maturity and performance as a leader. But, it is a skill that eludes many men in America. Experts attribute much of this to the socialization process of our culture.

A Challenge Facing Men in Leadership

Studies have confirmed what many would suspect; that men are not as emotionally aware as women. Even as early as age 8 it has been shown that girls exceed boys in their ability to combine separate emotions. Girls talk about their feelings sooner than do boys. And, girls also do better than boys in encoding emotional facial expressions. Saarni claims that this is probably because girls in our culture are allowed to be emotionally more expressive compared to boys.⁶

Women consistently display higher levels of emotional awareness than do men, even when the effect of verbal intelligence is controlled. Multiple studies conclude that a gender difference in display of emotional awareness is a stable, highly general effect.⁷

The socialization of men in America has caused them to disconnect from their emotions. Professor and author Rodney Cooper quotes Marvin Allen, Director of Texan Men's Institute who wrote, "Society requires men to live in a box labeled MAN. Scrawled on the outside of the MAN box are dozens of rules: 'Compete' 'Succeed' 'Perform' 'Don't feel,' 'Don't reveal any weaknesses,' 'Get a grip' 'Tough it out,' 'Ignore your physical symptoms,' 'Win at all costs,' 'Have all the answers,' 'Fix the problem.' Men in America have been conditioned to believe that to be a man means to distance themselves from feelings."⁸

An underdeveloped level of emotional awareness in American males is cause for concern, especially when we consider male leaders. When we look at who fills leadership positions in most disciplines across America, men still outnumber women. This reality is more pronounced in Christian circles, and especially in missionary leadership. For example, in CAM International men compose 90% of leadership positions at the Board, executive and field leadership levels.

While incrementing levels of awareness in all leaders is important the earlier this skill is developed in men the greater impact it will have to the advance of the Gospel and enterprise of missions. Yet, socialization is not the only challenge men face.

A Cerebral Faith Context

Unfortunately, across America a Biblical perspective of emotion is rarely taught in most Evangelical circles. In Christian literature, both popular and scholarly, the void is obvious. Only until recently, serious treatment of the relationship between spirituality and emotions has been widely overlooked. And, messages, seminars and Bible studies designed to help male leaders manage feelings in a thorough and helpful manner are non-existent. By leaving emotions out of the curriculum for the Christian life and especially in leadership training the church is essentially saying that the emotional part of our humanity is best kept private. Open and public discussion about feelings has effectively been silenced and relegated to the domain of trained professionals.

In tracing the origins of this reality some authors have pointed to the influence of the Greek philosopher Plato, who lived several centuries before Christ. Remnants of his thought that: "The body is bad. The Spirit is good" are still with us today. The silent message within the church is: "to be human, to be emotional, is somehow sinful" or at least less than spiritual.⁹

Another influence that has squelched emotions in the more conservative circles is that of the modern Charismatic movement. For years the fear of not wanting to be perceived as "charismatic" has effectively caused many believers to subdue any demonstration of emotion that might be misconstrued in worship or conversation. For example, only recently has lifting hands in worship, a legitimate Biblical form, even become *acceptable* in CAM's sphere of Christian culture. Without a doubt over reaction to the Charismatic movement has affected our thinking and practice more than we probably realize. This fear has further distanced men from their emotions.

Some would say that Christianity in America has become primarily a cognitive experience. Seminaries produce specialists who are trained to, as Andy Stanley would say, "teach the Bible to people" and teach people the Bible. In both cases success is measured in terms of information transfer.¹⁰ The inference is that spiritual maturity is analogous with Bible knowledge. But, as Stanley points out, spiritual maturity is gauged by application not contemplation. Life change demands more than the transfer of information. People are more than spiritual cognates; they are physical, emotional, social and intellectual beings.

These are among the many influences that have swung the pendulum toward a more cerebral faith experience. Without a doubt men and leaders that face the realities of life have suffered and are left wanting in this environment. Even more disconcerting is the false image of spiritual maturity that is spawned. Scazzerro observes that, "the repression of feelings and emotions has been elevated to the status of Spirit or virtue. Denying anger, ignoring pain, skipping over depression, running from loneliness, avoiding confusing doubts, and turning off our sexuality has become a way of spiritual life."¹¹

But, that is not only unhealthy; it seems less than human and foreign to what we see unfold on the pages of Scripture.

Jesus' Example

Two principles stand out regarding emotions when we consider the life of Jesus. First, Jesus was anything but an emotionally frozen cognate. He was unbound to express his feelings:

- É He was deeply moved and troubled by the deep grief of those that mourned the death of Lazarus (John 11:33).
- É He wept over Jerusalem (Luke 19:41).
- É He became indignant with his disciples (Mark 10:14).
- É He was furious at the abusive and corrupt procedures surrounding the sacrificial system in the temple (John 2:13-17).
- É He was astonished with the faith of a centurion (Matt.8:10).
- É He felt compassion for the multitudes and other needy people (Matt. 20:34; Mark 1:41; Luke 7:13).
- É He was open and transparent about how troubled he felt to those closest to him and asked them for their support (Matt.26:38ff).

Based on the Lord's example, men should feel absolutely free to express their emotions in worship, conversation, in fact, in all communication. Feelings are a human trait because they are part of the image of our creator. As in all things regarding faith and practice, emotions too need to be controlled by the Holy Spirit. And, the setting and appropriateness of the moment are always considerations as to what to share and when. But, Jesus shows by his example that men have the freedom to express emotion.

Secondly, notice how Jesus was sensitive to, but not emotionally bound to the needs, feelings, requests or expectations of people. "Jesus was able to separate himself from the expectations of the crowds, his family, and his disciples. His relationship with his Father, freed him from the pressures of those around him."¹²

Freedom to express emotion and freedom from the control of emotion are characteristics that believers, and especially men, need to develop in their spiritual walk.

The fact that Jesus grew "in wisdom and stature, and in favor with God and men" (Luke 2:52) provides us a model for personal development that is holistic in its nature. So often, emotional development is left out of the Christian curriculum. Therefore, we must intentionally pursue the freedom to express and the freedom from control.

Interactive Questions

1. The Evangelical church throws out a wide net in terms of diverse levels of emotional awareness or demonstration. Why have those of us who stress the cognitive to the detriment of the emotional adopted such a cognitive emphasis?
2. Why would seminaries not emphasize the Biblical emphasis upon emotions? Besides the emphasis in seminaries on the cognitive, what other societal factors influence emotional lockdown in the life of the servant of God?
3. If Jesus freely expressed his emotions and had an awareness of others' emotions and we don't, what does that tell us about our view of Jesus? We certainly identify with his anger in clearing out the Temple but what do we do with that short verse, "Jesus wept"? What does weeping in ministry in the midst of tragedy reveal about the servant of God? On the other hand, what would a lack of weeping reveal?
4. From personal experience, how does a leader who lacks emotional control affected negatively their organization or church? How does a leader who has emotional lockdown affect his organization or church? How has your lack of emotional freedom or your lack of self-discipline in controlling emotions affected you? Your relationship to God? Your family? Your ministry?

Chapter Two

Emotion and Scripture

Definition

To put it simply, emotion is an evaluation of some object, event or situation in the world about me, in relation to me, or according to my norms. In many ways, emotions are like an instant news service that provides constant updates about what you're doing and what you're experiencing.¹³

A distinction should also be drawn between the terms feeling and emotion. The term "feeling" should be reserved for the private, mental experience of an emotion, while the term emotion should be used to designate the collection of responses, many of which are publicly observable.¹⁴

What We See in Scripture

From Genesis to Revelation the Bible is replete with examples of emotions and how they impact decisions and responses. The first human emotion recorded in the Bible is found in Genesis where Adam confesses to God, "I heard you in the garden, and I was afraid because I was naked; so I hid" (Genesis 3:10). Shame caused the first humans to sew fig leaves together and make coverings for themselves and fear made them hide (compare with Genesis 1:25).

Cain became angry over the fact that his offering was not accepted by God. (Genesis 4:6). His unchecked emotion resulted in the first homicide found in Scripture.

From its first accounts the Bible openly reveals human feelings. Perhaps nowhere better do we see the full range of human emotion than in the book of Psalms. Drane observes that, "In the Old Testament psalms life is a kaleidoscope of conflicting experiences and emotions."¹⁵

Norm Geisler observes that Hebrew is an intensely *personal* language. "It addresses itself to the heart and emotions rather than merely to the mind or reason. Hebrew is a language through which the message is felt rather than thought."¹⁶ Throughout God's word the heart is depicted as the center of emotions, feelings, moods, and passions.

Scripture reveals God as an emotional being who feels. Consider these expressions of his feelings:

- É **Anger** - "The fierce anger of the Lord will not turn back until he fully accomplishes the purposes of his heart" (Jeremiah 30:24).
- É **Compassion** - "How can I hand you over, Israel? My heart is changed within me; all my compassion is aroused" (Hosea 11:8).
- É **Delight** - "I am the Lord, who exercises kindness, justice and righteousness on earth, for in these I delight" (Jeremiah 9:24).

- É **Disgust** ó ðI turned from her in disgust, just as I turned from her sisterö (Ezekiel 23:18).
- É **Grief** - ðThe Lord was grieved that he had made man on the earth, and his heart was filled with painö (Genesis 6:6).
- É **Joy** ó ðI will rejoice over Jerusalem and take delight in my peopleö (Isaiah 65:19).
- É **Jealousy** - ðI, the Lord your God, am a jealous Godö (Exodus 20:5).
- É **Love** - ðI have loved you with an everlasting love; I have drawn you with loving-kindness” (Jeremiah 31:3).
- É **Pleasure** ó ðThe Lord was pleased that Solomon had asked for thisö (1 Kings 3:10).
- É **Rage** ó ðBecause you did not remember the days of your youth but enraged me with all these things, I will surely bring down on your head what you have doneö (Ezekiel 16:43).
- É **Wrath** ó ðyou will not be clean again until my wrath against you has subsidedö (Ezekiel 24:13).

Having been created in his image, humanity was instilled with the gift to feel and experience emotions. In part, this was so that God could fully communicate and identify with us at every level. God so desires to understand the deepest inner feelings of men that when we cannot express what we feel in prayer the Holy Spirit intercedes for us.

As we struggle to express in articulate language the desires of our hearts and find that our deepest emotions are the most inexpressible, we groan under this felt inability. But not in vain are these groanings. For the Spirit Himself is in them, giving to the emotions which He Himself has kindled the only language of which they are capable; so that though on our part they are the fruit of impotence to utter what we feel, they are at the same time the intercession of the Spirit Himself in our behalf.¹⁷

Emotions were given to us to enable us to identify and communicate with our Creator. They have also turned out to be crucial to interpersonal communication and problem solving. They are not a nuisance to squelched or ignored; rather, emotions are an essential aspect of being human.

Matthew Elliott's recent scholarly study of emotion in the New Testament brings him to conclude that Scripture holds to a cognitive understanding of emotion; the understanding that thought, appraisal, and belief are central to emotion. Emotions impact decisions and enable us to identify and communicate with our Creator. But, they are not capricious, independent, or random signals. Emotions reflect what we believe and value. Take careful note of Elliott's observations:

1. Emotion is freely and frequently commanded in the text.

2. In some instances particular emotions for particular reasons are prohibited.
3. People are held responsible for how they feel and judgments are made about particular emotion in particular circumstance being right or wrong.
4. Emotions are seen as a genuine indicator of the righteous or morality of those who profess belief (or if they really believe).
5. Emotions are regularly linked with thinking and beliefs.
6. Emotions in the text have objects, either stated or implied.
7. Emotions are morally neutral and they may be righteous or wicked depending on their object.
8. God has emotions that are felt for good reasons.
9. To change a person's objectionable emotions the solution offered is often to change thinking.
10. Love is the predominate emotion and often motivates other feelings.¹⁸

A cognitive understanding of emotion makes us responsible for what we feel. Emotion reflects what we believe and value. The conclusion to this reality is: we must manage our feelings.

Primary and Secondary Emotions¹⁹

Those that study and work with emotions have divided what we feel into two general categories: primary and secondary emotions. The initial reaction to what is happening is called primary emotion. These are strong feelings that occur often instantaneously. One does not have to think about what's happening. For example, if you won an award, you might instantaneously feel surprised. When someone you care about is struck with a terrible illness, you immediately feel sad. When a friend lets you down or betrays you, you might feel hurt or angry.

Healthy primary emotions are a person's very first feelings in response to a situation, such as anger at betrayal, grief at loss, and fear at threat. These emotions have a very clear value to well being. They are generally quick to arrive and fast to leave. They are reactions to something happening right now, and when the situation that produced them is dealt with or disappears, the emotions fade. These emotions are the main source of emotional intelligence, a skill addressed below.

Unhealthy, maladaptive primary emotions arise when people's emotional systems malfunction. These feelings are still people's most fundamental, "true" feelings, but they are no longer beneficial. Debilitating fear and anxiety, shame and humiliation, destructive rage, and unresolved grief are the main contenders in this category of emotions. Maladaptive emotions are those that people often regret having or those that they regret having so intensely or expressing in the way they did.

But in addition to experiencing primary emotions, it's also possible to experience secondary emotions. These are emotional reactions to your primary emotions. Or to put it another way, secondary emotions are feelings about your feelings. Secondary emotions are responses to or defenses against a more primary feeling or thought.

We need to recognize how profoundly emotion governs the present and orients us in our world. Feelings provide us with a constant readout of our current reactions to ongoing events. Not exercising leadership over our emotions can lead to tragic consequences. Consider the helpful observation that again Rima makes regarding some Old Testament leaders.

We see throughout the biblical text that when leaders have failed to exercise self-leadership over their emotions and actions, it has almost always bled through their personal lives to negatively impact the organizations and people they led. One obvious example is Moses's failure to exercise self-leadership over his emotions when he impetuously struck the rock rather than speaking to it as God instructed and the serious repercussions of his failure. Then there is Solomon and his lavish lifestyle. His violation of the commands in Deuteronomy 17 and his selfishly taxing the people in excess not only had a negative impact on his son but eventually led to a divided kingdom. We are also aware of David's failure to exercise consistent self-leadership and the devastating effects his failures had on himself and the nation. The examples of Saul, Jonah, Abraham, and others are sprinkled across the pages of Scripture to remind us of the importance of self-leadership in the life of a public leader. At the same time, we have the examples of Esther, Joseph, Daniel, Nehemiah, Paul and many others whose lives bore the fruit of effective self-leadership.²⁰

Recapping this chapter:

Emotion is an evaluation of some object event or situation in the world about me in relation to me, or according to my norms. Emotions were given to enable us to identify and communicate with our creator. They are also crucial to interpersonal communication and problem solving. They are not a nuisance to be squelched or ignored; rather, emotions need our attention. They tell us and others around us what we believe and value. Scripture essentially teaches that we are responsible for what we feel. We must manage our feelings. When we fail to do so, the consequences can be tragic.

A first step in regulating emotions is awareness of them. Chapter 3 introduces emotional awareness, its affect on leadership, and its presence in Scripture.

Interactive Questions

1. In light of Geisler's definition of "heart" and "head," why do we many times put heart and head in opposition to one another? Why do we see emotions as a nuisance?
2. Why do we miss the "signals" of our emotions that reveal how we are responding to circumstances?
3. Explain the difference between primary and secondary emotions? How do they connect? How do they fit together? How would the fruit of the Spirit fit into this conversation?

Chapter Three

Emotional Awareness, Leadership, and Scripture

Definition

Emotional awareness (EA) means knowing that feelings are present in oneself and others. While this simple definition is helpful the more complete definition offered by professor and author Leslie Greenberg provides greater clarity.

Emotional awareness involves the development of an automatic skill that operates at the edge of awareness. This tacit level of apprehension constantly lets people know what they are feeling, and when a feeling is not a primary one, without them explicitly thinking about it. This form of tacit knowing involves a knowledge that is similar to how people know how to turn a corner on a bicycle without falling off, or how to drive a car without thinking. To do this, people automatically and simultaneously integrate many cues.²¹

Emotional awareness has more to do with experiencing a feeling mindfully (in awareness), than thinking about a feeling.

EA and Leadership

Professor and leadership consultant Aubrey Malphurs defines Christian leadership as “the process whereby servants use their credibility and capacity to influence people in a particular context to pursue their God-given direction.”²² Influencing others is a fundamental role of a leader. And, emotions influence those around us almost as much as the decisions that we make. Professor Samuel Rima points out that,

Self-aware leaders are attuned to their inner signals. They recognize, for instance, how their feelings affect themselves and their job performance. Instead of letting anger build into an outburst, they spot it as it crescendos and can see both what’s causing it and how to do something constructive about it. Leaders who lack this emotional self-awareness, on the other hand, might lose their temper but have no understanding of why their emotions push them around.²³

Emotion management is crucial to influencing others.

Malphurs also points out how a leader’s emotions affect his mood. A leader’s mood is contagious and spreads quickly through an organization. This can have a positive or a devastating affect. “Not only should leaders be aware of their emotions and the moods they set for the ministry, they also need to recognize others’ emotions and ensuing moods.”²⁴

Emotional awareness enables us to experience empathy for others. Scazzero asks, “Without doing the work of becoming aware of your feelings and actions, along with

their impact on others, it is scarcely possible to enter deeply into the life experiences of other people. How can you enter someone else's world when you have not entered your own?²⁵ If a person is perpetually oblivious to his own feelings, he will also be tuned out to how others feel.

How we think about emotions is also important. Feelings should be considered as important information about you that must be interpreted. You regulate emotions through understanding; trying to deny, flee or in some way control them is like trying to ignore a red indicator light that just appeared on the dashboard of your car. If you don't learn why the light has come on for you, your ministry and others close to you may suffer consequences. Your feelings have more to say about you than the circumstances that brought them about.

Identifying our emotions allows us to pursue the question why; why do we consistently experience the same feeling in certain circumstances? That evaluation processed with Biblical truth can lead to some of the most incredible transformation in one's life.

When we recognize the currents running inside of us we develop the skills of recognizing what others are experiencing around us in real time. That information is very powerful for making balanced judgments that lead us to take the right action at the right time.

Awareness is an important element in the formation of confidence in leaders. In her book *Finding Your Voice*, Lorraine Matusak comments that awareness breeds the confidence needed to lead and to form strong teams of people to accomplish a common vision for the group in which we are involved.²⁶

Confidence, problem solving, stability, mood and emotional connectedness of a leader all affect his or her performance. And, all are built upon the foundation of emotional awareness.

Leaders have an unusual degree of power to create the conditions under which other people must live and move and have their being, conditions that can either be very healthy and positive or very unhealthy and negative. Palmer warns us, "A leader must take special responsibility for what's going on inside his or her own self, inside his or her consciousness, lest the act of leadership create more harm than good."²⁷ Unless the leader understands his actions, he may be a carrier rather than a solver of problems.²⁸

What We See In Scripture

In the Bible emotional awareness appears as a skill that is foundational to good judgment, wise decisions, and the exercise of empathy. While Biblical language does not identify emotional awareness as such, but the skill can most often be seen in when people are under stress, being empathetic, or trying to influence others.

The Lord Jesus made those closest to him aware of his feelings when, while accompanied by Peter, James, and John in Gethsemane, he became noticeably distressed. He told the

three that His soul was overwhelmed with such sorrow that it threatened his life and recruited their support (Matthew 26:38).

The emotions and the awareness of the Apostle Paul are revealed in most of his letters. He becomes troubled with the demon-possessed slave girl in Philippi (Acts 16). He confesses to the Corinthians how he and his companions, "were harassed at every turn - conflicts on the outside, fears within" (2 Corinthians 7:5). He expresses his affection to the church at Philippi (Philippians 1) and reminds the Thessalonians of the gracious and gentle nature of the ministry he conducted among them (1 Thessalonians 2).

Paul did not deny the way he felt, nor does God want us to deny our emotions. But emotional awareness also involves knowing when feelings are present in others. The decisions and comments of Abigail, the wife of Nabal, in 1 Samuel 25 demonstrate this skill in action. Abigail's initiative could be labeled wise and certainly courageous, but careful study of the facts reveals that emotional awareness played a significant role in her decisions. First, Abigail recognized that Nabal's contemptuous comments would enrage David. Then, she predicted how David would respond. And finally, her plan to avert disaster included appealing to David's moral integrity not to trouble his conscience with a senseless killing. Abigail's emotional awareness led to wise and courageous actions that saved Nabal's life. Noteworthy is the fact that David recognized and commended Abigail for her good judgment (1 Samuel 25:33).

Emotional awareness seems more apparent in cases like that of Nabal where the consequences hinge on life and death, but in actuality it plays a part in most all interpersonal decisions. The decisions may be big or small, and may be influenced by good and bad motives. Consider the diversity of these situations where emotional awareness is apparent: Abram separating from Lot (Genesis 13); Rebekah advising Jacob how to deceive Isaac (Genesis 27); the entourage that Jacob organizes to meet Esau (Genesis 32); Joseph's plan to breakdown his brothers (Genesis 44); Naomi coaching Ruth (Ruth 3); Esther's banquet for Haman (Esther 5 and 7); Nathan's confrontation of David (2 Samuel 12); Solomon's threat to kill a baby to determine the real mother (1 Kings 3); Nehemiah's countenance before Artaxerxes (Nehemiah 2); Paul's appeal before Agrippa (Acts 26).

Emotional awareness is also critical to the fulfillment of God's command to "love one another." Biblical love includes the characteristic of empathy; being aware of and vicariously experiencing the feelings, thoughts, and experience of another. Empathy will also affect our communication, actions, and decisions relative to the affected person. Scripture teaches that believers should be able to empathize with both believers and non-believers alike. In Romans 12:14-16 Paul commanded, "Rejoice with those who rejoice; mourn with those who mourn." Related to this is the next command, "Live in harmony with one another which literally means, 'having the same attitude toward one another'." Being in harmony with other Christians is basic to being able to empathize with them and emotional awareness is a foundational part of the formula.

In the Bible emotional awareness is seen behind the decisions and actions of individuals when they take their own feelings into account and when they know how others will feel and likely respond.

Emotional Intelligence

Emotional awareness plays a fundamental role in what has become known as emotional intelligence²⁹ or EI. EI is the ability to perceive, use, understand and manage emotions. It embraces how leaders handle themselves and their relationships. In recent years much has been written on the topic, especially as to its importance in the work place. Early on when EI was first termed EQ, or emotional quotient, someone asserted that, "IQ may define who gets hired, but EQ defines who gets promoted." Astute companies make Emotional Intelligence a "must have" when recruiting for positions where heavy social interaction is critical.

Scripture portrays Jesus as one who had intense emotional experiences and was able to express his emotions in unembarrassed freedom to others. He did not suppress or project his feelings onto others. Instead, we read of Jesus responsibly experiencing the full range of human emotion throughout his earthly ministry. Scazzero observes that, "In today's language, he would be considered *emotionally intelligent*, a term popularized by Daniel Goleman today."³⁰

Since ministry is built on relationships we can all benefit from understanding EI, but that is beyond the scope of this study. The "take away" here is that emotion awareness is the principal building block to EI, meaning it is absolutely crucial to how leaders handle themselves and their relationships.

Summary

Emotional awareness means knowing that emotions are present in oneself and others. Confidence, problem solving, stability, mood and empathy of a leader all affect his influence and performance and are built upon the foundation of emotional awareness.

In Scripture emotional awareness is seen behind the decisions and actions of individuals when they take into account their own feelings and when they know how others will feel and likely respond.

EA is a building block to emotional intelligence, the ability to perceive, use, understand and manage emotions. It embraces how leaders handle themselves and their relationships.

In short, the growth of our Christian character and ministry effectiveness should inspire us to pursue emotional awareness. But, given the challenges it's clear that we must be intentional. We must purpose to develop the skill of awareness. Since this represents a journey through unfamiliar territory it will demand energy and persistence.

Interactive Questions

1. Someone once said, "Do you know why men ought to choose to hug occasionally? And the answer is: How else would they know how much they hate hugging men?" This humorous saying points to the analogy.
2. A creative professor once said that a leader ought to spend at least 10 percent of his time just sitting and thinking. When you consider your own full schedule, what do you think of such a statement? How would you define personal introspection? What objections do you have to time spent in personal introspection? What benefits could it reap?
3. Why does it take until mid-life to recognize our lack of self-awareness? Why does it take adversity or pain to get us to recognize our lack of emotional immaturity?
4. If emotional awareness separates the good leader from the great leader, what reasons keep a good leader from being intentional about becoming self-aware? How does emotional self-awareness and empathy for others go hand in hand? What plan could you make to be intentional about becoming emotionally aware?

Chapter Four

Heightening Emotional Awareness

Emotional awareness is a skill that naturally begins to develop during childhood. The sense of self, ability to detect bodily changes when we are emotional, the consciousness of what occurred, and who or what caused some event or change are the building blocks of emotional awareness. These are acquired during the developmental stages of our early childhood. Gender, social maturity, and culture all play significant roles in shaping our awareness skill.³¹

Emotional awareness is a skill, and like any skill, it can be sharpened. The following exercise is designed to help you learn to do two things will heighten your emotional awareness: 1) to recognize your emotions, and 2) to identify their source.

As you commence the exercise, ask the Lord to guide your heart and mind.

To help increase awareness of one's emotions Linehan proposes the following exercise which has been adapted for our application.³²

Choose a recent occasion when some strong emotions were evoked inside of you and answer the following questions.

1. What happened and why? This is your opportunity to describe the situation that led to your emotions. Why do you think that situation happened? This is an opportunity for you to identify the potential causes of your situation. This is a very important step because the meaning that you give to the event will often determine what your emotional reaction is to that event. For example, if you think someone hurt you on purpose, will react very differently than if you think someone hurt you by accident.
2. How did the situation make you feel emotionally? Try to identify both primary and secondary emotions if you can. Learning how to identify your emotions will take practice, but it will be worth the effort that you make. If you need help finding words to describe how you feel, see the short list below or the List of Commonly Felt Emotions in Appendix A.
 - Sadness: sorrow, neglected, misery, despairing, homesick
 - Fear: distress, panic, hysteria, apprehension, anxiety
 - Anger: bitterness, fury, wrath, scorn, spite
 - Love: attraction, affection, passion, infatuation, yearning
 - Joy: zeal, enraptured, triumphant, eager, euphoria, optimistic
 - Surprise: amazed, surprised, astonished, wonder, awe

By putting emotion into words, you have in effect simultaneously created a new perspective from which to see the feeling, as well as provided a label for the feeling itself, thereby knowing what you feel.

To help you recognize your emotions, it's often helpful to say how you're feeling out loud. This method of labeling might sound silly at first, but the act of saying how you feel out loud will highlight your emotions for you and help you pay extra attention to what you're experiencing.

3. Try to identify how you were feeling physically. Emotions and physical sensations, especially muscle tension, are strongly related. For some of us, a simple but helpful exercise to begin the process of paying attention to our emotions is to listen to our physical body's reactions in situations ó a knot in the stomach, a tension headache, teeth grinding, hands or arms clenched, palms becoming sweaty, neck tightening, foot tapping, or insomnia. Ask yourself, "What might my body be telling me about my feelings right now?" For some of us, becoming aware of our physical bodies is a long step in the right direction.
4. What did you want to do as a result of how you felt? This question is very important because it identifies your urges. Often, when a person is overwhelmed with emotions, he or she has the urge to say or do something that is drastic, painful, or extremely dangerous. However, the person doesn't always do these things; sometimes the urges are just thoughts and impulses. When you start to notice what you want to do and compare it with what you actually do, the results can be cause for hope.
5. What did you do and say? This is where you identify what you actually did as a result of your emotions.
6. How did your emotions and actions affect you later? Here you can identify the longer-term consequences of what you felt and did. It's possible that your primary emotional reaction to a situation set off a chain reaction of distressing secondary emotions that cause you much more pain than your original emotion does.
7. Finally, ask yourself the question, "What is this emotion telling me?" What is it telling me about who I am; about my values; about my beliefs; about my needs; about unresolved grief and pain; about my past? Ask yourself "why?" Why am I feeling this?

As you process this final question beware of stopping short of tracing your feelings to their source. The recent incident may have stirred feelings that have deeper roots. Often emotion may resonant with an underlying feeling that relates to an unresolved issue like unmet expectations or goals, someone who let you down, or something that occurred years ago. Often solid Biblical thinking was absent when we experienced the incident. This may explain why seemingly insignificant events sometimes spur strong emotion.

Dr. Henry Cloud suggests that the following directives reveal why dealing with the past is so important:³³

1. **Expose the Deeds of Darkness** - The first biblical directive is that we bring into the light whatever is in darkness. Our past is our history. The Bible isn't concerned about when something happened, whether today or ten years ago. The Bible is interested only in whether we have denied the problem and pushed it into the darkness, or if we have exposed it to the light and dealt with it in God's way. Have we covered it up, or have we confessed it and brought it to the light? Bringing things to light, opens us up to the process of transformation. And transformation is what God is interested in (Ephesians 5:11, 13).
2. **Forgive Everyone Who Sins Against You** - Unless we look at the past we cannot truly forgive. Forgiveness deals with the past. Forgiveness is God's way of making right the things that have hurt us. To know whom to forgive, we must know what happened to us, name the sin, and realize who is guilty.
3. **Grieve Your Losses** - Openness to the past is the way through grief, which in turn is the process of letting go of things that we were once attached to. This letting go allows us to be open to the present. In short, loss opens the door to new life.

Hurts and losses in our past can keep us stuck emotionally and spiritually if we do not grieve them, thereby releasing them. God's way of dealing with this is through grief, or letting go. Realizing what we have lost, feeling anger and sadness, and then letting go frees us.

Grieving is a conscious process by which we deliberately release our attachment to persons, goals, or wishes that we can no longer have. Our attachment to these outgrown things keeps us from connecting to new and better things that God has for us. Ties to the old life keep us from living the new life God has planned. Ironically, sadness can move a person out of pain and into happiness. Grief can transform a heart.

4. **Confess and Repent** - When people examine the patterns they learned in the families they grew up in—that is, their families of origin—they are often accused of sidestepping their own problems and blaming their parents for their behavior. Certainly, it is easy to blame others when we ought to take responsibility for our own behavior. Some individuals are stuck in the blaming rut. However, there are solid Biblical reasons for exploring the past—in particular, your past in your family of origin. These reasons include: bringing things out of darkness, understanding whom we need to forgive, realizing with whom we should reconcile, and grieving.

An equally important reason for understanding the past is to repent to turn away from patterns we learned in our families of origin. God is always willing to forgive those who acknowledge their sin and repent. The chain of generational sin can be broken.

Pursue the why and don't cease the pursuit until you identify the source and apply God's truth to the situation. Sometimes we must ask God to redeem the event; reconstruct what happened, clearly identify it for what it was and replace our thoughts with Biblical truth. In the process you may find that you need to forgive someone; or you may need to ask forgiveness. In certain instances, the help of an understanding mature believer who is experienced with the process can be immensely helpful. When we arrive at the source and do business with God he heals our heart and renews our mind concerning the event.

Renewing of our minds brings emotional healing and with it a whole host of blessings, including greater self-understanding. The whole process takes us to a new level of awareness. Suddenly you are more alert to feelings in yourself and in others around you. You recognize inner changes in real time. When circumstances bring back old feelings you've dealt with you now know what they are, why they are there and what God wants you to think about them. It's then you realize that God has freed you more to be the person he intended you to be.

Interactive Question

Describe how emotional awareness is a skill that can be cultivated? How did your home environment contribute to or hinder your development of emotional awareness? At the top of your emotional awareness list, what emotion do you regularly practice? What contributes to its manifestation?

Chapter Five

Building a Redemptive Environment

As spiritual leaders, men must understand that our transformation into Christ-likeness is a life-long journey involving many skirmishes. Emotional awareness plays an important role in the journey. If truly committed to the process men must place themselves in a redemptive environment, one that will encourage, equip, and provide accountability. Redemption carries with it the concept of setting someone free to become all that God intended.³⁴

Here are a few of the elements of a redemptive environment.

Journaling

If there is one thing men need as they pursue self-knowledge and understanding, it is the ability to clarify the fears, motives, insecurities, and other emotions that lurk deep beneath the surface of their public leadership persona. Keeping a journal forces us to be honest with ourselves. It is possibly the only place where we can truly be ourselves, warts and all. In our journal we can finally explore our inner rumblings and give definition and shape to them. The safe confines of our journal can help us admit to feelings of jealousy, selfishness, and pride. Within these therapeutic pages we can feel free to identify those inner urges and compulsions that drive us. The simple act of placing them on paper, in black and white, reduces their power over us to some degree.

One of the best gifts Iøve received was a blank journal and fine writing pen. These instruments inspired me to enter a quiet place each day where I could process thoughts and feelings with Godø truth.

Our Spouse

Our life mate or men with whom we can be vulnerable can be instruments of God to aid our growth.

One of the most meaningful experiences Iøve had in my marriage has been sharing some of my òsource searches,ö the search for the source of my feelings, with my wife Susan. Weøve grown to where we can talk about our emotions and think through the òwhysö openly and freely. She doesnø get anxious about the feelings I express. She recognizes that Iøm processing things and has learned to ask thoughtful questions to steer me in the right direction. Of course, I try to contribute to her life in the same way. This mutual interaction has brought a whole new dimension to our relationship. In a very practical and real way we are mutually committed to each others spiritual, emotional, physical, social and intellectual growth. Lifeø journey together has become richer.

Spiritual Disciplines

The spiritual disciplines are vital to spiritual growth. Meditation on Godø Word is critical. The Gospels are full of reminders that Jesus made a practice of setting aside an extended period for prayer and solitude.³⁵ Dallas Willard sees the centrality of Godø

Word in developing Christ-likeness as he isolates the four disciplines of solitude and silence, worship and study as the framework of the curriculum.³⁶ This clearly demonstrates that you and I play an active role throughout the process. You and I must choose to practice the spiritual disciplines in order to achieve an authentic and lasting transformation.

Christian Literature

The Lord has used reading outside the Bible to inspire my passion to grow in emotional awareness. While books and articles on emotions and emotional awareness from a Christian perspective are hard to find the writings of a few men are inclined in that direction. Peter Scazzero, a pastor in New York City, has effectively addressed the relationship between emotions and spirituality in two titles, namely *The Emotionally Healthy Church* and *Emotionally Healthy Spirituality*. Other authors who have been particularly helpful in my journey include (in alphabetical order): Oswald Chambers, Rodney Cooper, Henry Cloud, Leslie Greenberg, Aubrey Malphurs, Bennan Manning, Henri Nouwen, Eugene Peterson, Samuel Rima, Dallas Willard and Phillip Yancey. Specific titles can be provided on request.

Community

Community within the body of Christ is also essential in our transformation to become more Christ-like. Intentionally placing ourselves into a spiritually-minded learning community is a key-element for a successful transformation journey. This community should hold core values of grace and truth where participants learn to effectively speak the truth in love (John 1:12-14; Ephesians 4:11-16). Such a community is most likely to foster change, allowing the leader the safety to reflect on the nature and quality of his or her leadership.³⁷

By practicing the spiritual disciplines and planting yourself in a grace-oriented faith community God can speak and provide insight into your emotions. But, you must learn to monitor your thinking patterns. Paul tells us to "take every thought captive" (2 Corinthians 10:5). In order for the leader to receive God's power over pain, grief and anger he must first acknowledge it exists, and appropriate His grace to work through it (2 Cor. 12: 9-10).

Interactive Questions

1. “Do not conform any longer to the pattern of this world, but be transformed by the renewing of your mind” (Romans 12:2). Like frogs in the heating water, why have we not noticed as leaders that we have not renewed ourselves in terms of emotions? As Christian leaders how could we help our disciples not to neglect their personal renewal? How does a so-called busy schedule trump a quiet time for renewal?
2. How can the people of the Book be so enslaved either to their emotions or to the unbridled expression of them? In other words, if the Bible clearly teaches the human composition as also emotional, what impediments keep us from living a healthy emotional life?
3. Bacon once said, “Reading maketh a full man.” Teachers of pedagogy would say that you cannot learn until you teach. Others would add that you cannot teach until you have written. How does journaling help you grow? What factors keep the good leader from writing out his thoughts? Why would you consider journaling such a waste of time?

Conclusion

Take Initiative ó Don't Give Up ó Press On

As you conclude this exercise and look ahead to the coming year, I want to encourage you to think about three familiar truths that Paul expressed to the Philippians.

First, God's intention is to mature you. "He who began a good work in you will carry it on to completion until the day of Christ Jesus." Nothing in God's word promises that the ministry under your care will flourish or endure the test of time. In a very real sense much of that is out of your control. But, through the experience, God intends for you to grow. Why not make God's clear intention your own in a very real way this year?

Emotional awareness could potentially unlock an unprecedented transformation in your life. Take initiative. Consider one of these ideas for 2008.

- É Connect with a mentor or an older brother who will ask you the hard questions, especially about your true motivation and feelings.
- É Start to journal. Process what's going on inside of you on paper.
- É When it arrives, read Scazzero's book and discuss it with your wife or study it with a close friend.
- É Take a personal retreat and conduct a source search for an emotion that continues to appear in your life. Share the results with your wife.
- É Memorize Scripture that speak to truths that needs to be reinforced in your life.

Secondly, don't give up. Efforts to recognize, process and identify the source of our emotions are hard work and it is often painful. Remember Paul's declaration, "I can do everything through him who gives me strength." Like all skills, emotional awareness is developed through a process ó a life-long process.

Finally, as the Lord permits you to redeem the past, begin to think of the experience in a new way ó not for what happened to you, but for what God taught you. We may never forget the past, but we can change the way we think about it. That approach to life allows us to press on. "Forgetting what is behind and straining toward what is ahead, I press on toward the goal to win the prize for which God has called me heavenward in Christ Jesus."

He is faithful and will complete the work he began in you. And you can do all things through Christ. Press on.

May the Lord bless you along the journey.

Appendix A

List of Commonly Felt Emotions³⁸

Adored	Afraid	Angry	Annoyed
Anxious	Apologetic	Ashamed	Blessed
Blissful	Bored	Bothered	Broken
Bubbly	Cautious	Cheerful	Confident
Content	Curious	Delighted	Depressed
Determined	Disappointed	Disgusted	Disturbed
Embarrassed	Empty	Energetic	Enlightened
Enlivened	Enraged	Enthusiastic	Envious
Excited	Exhausted	Flirtatious	Foolish
Fragile	Frightened	Frustrated	Glad
Guilty	Happy	Hopeful	Hopeless
Horrificed	Hurt	Hysterical	Irritated
Indifferent	Infatuated	Interested	Lonely
Jealous	Joyful	Lively	Nervous
Loved	Loving	Mad	Regretful
Obsessed	Pleased	Proud	Sad
Relieved	Respected	Restless	Secure
Satisfied	Scared	Scattered	Strong
Shy	Smart	Sorry	Thrilled
Surprised	Suspicious	Terrified	Vivacious
Tired	Unsure	Upset	Worthy
Vulnerable	Worried	Worthless	

Endnotes

¹ Lisa F. Barrett, Richard D. Lane, Lee Sechrest, and Gary E. Schwartz, "Sex Differences in Emotional Awareness," *Personality and Social Psychology Bulletin*, Vol. 26, No. 9, 1027-1035 (2000).

² Carolyn M. Aldwin and Michael R. Levenson, "Stress, Coping and Health at Mid-life: A Developmental Perspective" in Lachman, *Handbook of Mid-life Development* (New York: John Wiley, 2002)

³ Peter Scazzero, *Emotionally Healthy Spirituality* (Nashville: Integrity, 2006), 54.

⁴ Samuel Rima, *Leading from the Inside Out* (Grand Rapids: Baker, 2000), 192.

⁵ Henry Cloud, *Integrity: The Courage to Meet the Demands of Reality* (New York: Harper Collins, 2006), 125.

⁶ Carolyn Saarni, *The Development of Emotional Competence* (New York: Guilford Press, 1999), 98.

⁷ Barrett, Lane, Sechrest, and Schwartz, 1.

⁸ Rodney Cooper, *Double Bind: Escaping the Contradictory Demands of Manhood* (Grand Rapids: Zondervan Publishing House, 1996), 9.

⁹ Peter Scazzero, *The Emotionally Healthy Church: A Strategy for Discipleship that Actually Changes Lives* (Grand Rapids: Zondervan, 2003), 50.

¹⁰ Andy Stanley and R. Jones, *Communicating for a Change: Seven Keys for Irresistible Communication* (Sisters, OR: Multnomah Press, 2006), 94.

¹¹ Scazzero, *Emotionally Healthy Church*, 52-3.

¹² Ibid., 33.

¹³ Emotions are electrical and chemical signals in your body that alert you to what is happening. These signals often begin with your senses of sight, touch, hearing, smell and taste. Then the signals travel to your brain, where they are processed in an area called the limbic system, which specializes in observing and processing emotions so that you can respond to emotional situations. The limbic system is also connected to the rest of your brain and body so that it can tell your body what to do in response to an emotional situation.

M. McKay, J. Wood, and J. Brantley, *The Dialectical Behavior Therapy Skills Workbook* (Oakland, CA: New Harbinger Publications, 2007), 122.

¹⁴ Leslie S. Greenberg, *Emotion-Focused Therapy: Coaching Clients to Work Through Their Feelings* (Washington: American Psychological Association, 2002), 42.

¹⁵ John William Drane, *Introducing the Old Testament: Completely revised and updated* (Oxford: Lion Publishing plc, 2000), 111.

¹⁶ Norman L. Geisler and William E. Nix, *A General Introduction to the Bible: Revised and Expanded* (Chicago: Moody Press, 1996), 328.

¹⁷ Robert Jamieson, A. R. Fausset, A. R. Fausset, and David Brown, *A Commentary, Critical and Explanatory, on the Old and New Testaments* (Oak Harbor, WA: Logos Research Systems, Inc., 1997), S. Ro 8:26.

¹⁸ Matthew Elliot, *Faithful Feelings: Rethinking Emotion in the New Testament* (Grand Rapids: Kregel, 2006), 238.

¹⁹ Greenberg, 42-4.

²⁰ Rima, 32-3.

²¹ Ibid., 91.

²² Aubrey Malphurs, *Being Leaders: The Nature of Authentic Christian Leadership* (Grand Rapids: Baker, 2003), 10.

²³ Rima, 30.

²⁴ Malphurs, 84-86.

²⁵ Scazzero, *Emotionally Healthy Church*, 78.

²⁶ Lorraine Matusak, *Finding Your Voice* (San Francisco: Jossey-Bass, 1997), 19.

²⁷ Parker Palmer, *Leading from Within+in Insights on Leadership*, edited by Larry C. Spears, (New York: John Wiley & Sons, 1998), 200.

²⁸ Warren Bennis, Gretchen Spreitzer, and Thomas Cummings, *The Future of Leadership: Today's Top Leadership Thinkers Speak to Tomorrow's Leaders* (San Francisco: Jossey-Bass, 2001), 103.

²⁹ Goleman, the father of Emotional Intelligence thinking explains that EI is built upon 18 competencies that he divides into four domains. self-awareness, self management, social awareness and relationship management. These EI competencies are not innate talents, but learned abilities. Emotional awareness skills, that is reading one's own emotions and recognizing their impact and sensing others' emotions and understanding their perspective, are the building blocks to Emotional Intelligence.

Daniel Goleman, Richard Boyatzis, and Annie McKee, *Primal Leadership: Learning to Lead with Emotional Intelligence*. Boston: Harvard Business School Press, 2002. S 38-39.

³⁰ Scazzero, *Emotionally Healthy Church*, 76.

³¹ Saarni, 98.

³² M. Linehan, *Skills Training Manual for Treating Borderline Personality Disorder* (New York: Guilford Press, 1993) quoted in Matthew McKay, Jeffrey C. Wood, and Jeffrey Brantley, *The Dialectical Behavior Therapy Skills Workbook* (Oakland: New Harbinger, 2007), 125-6.

³³ Cloud, 30.

³⁴ Harvey Powers, *Redemptive Leadership+*(D. Min. Lecture notes, Gordon-Conwell Theological Seminary, 2006), 22.

³⁵ Luke 4:1-13; Mark 1:35; John 6:15; John 6:22.

³⁶ Dallas Willard, *The Divine Conspiracy: Discovering Our Hidden Life in God* (San Francisco: Harper, 1966), 347.

³⁷ Jim Herrington, Robert Creech, and Trisha Taylor, *The Leader's Journey: Accepting the Call to Personal and Congregational Transformation* (San Francisco: Jossey-Bass, 2003), 76.

³⁸ McKay, Wood, and Brantley, 75-76.

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VITA

The author of this work, Daniel P. Wicher, Jr., was born on November 24, 1952 in Buffalo, NY and raised entirely on the Niagara frontier. The oldest of four siblings, Dan graduated from South Park High School in 1970. He attended the State University of New York, College at Geneseo from 1970-1974 and earned a Bachelor of Science degree in Chemistry. He worked seven years in the microelectronics industry as a project engineer, published technical works, and was awarded a US patent related to his field in 1977.

Dan received an Advanced Studies diploma from Moody Bible Institute in 1980 and went on to earn a Master of Arts in Missions from Columbia Graduate School of Bible and Missions in 1982.

Dan and his wife, Susan, served sixteen years in Mexico City in church planting and development under CAM International, the last eight as Mexico Field Director. In 2000 he was installed as President of the mission.

This thesis was presented in partial fulfillment for the requirement of the Doctor of Ministry degree from Gordon-Conwell Theological Seminary in April 2008 and graduation is expected in May of the same year.

The Wichers live in Mesquite, TX and celebrated 33 years of marriage last year. They have one adult son, Peter Newton.